

A N
EXPOSITION
OF THE
Church-Catechism.

BY
SAMUEL CLARKE, D. D.
Late Rector of St. James's Westminster.

Published from the AUTHOR's Manuscript,
BY
JOHN CLARKE, D. D. Dean of Sarum.

THE FOURTH EDITION.

LONDON:
Printed by JOHN and PAUL KNAPTON,
in Ludgate-Street. M. DCC. XLVII.

AN
OF THE
EXPOSITION
OF THE
CATECHISM

THE following is
Catechism.

Catechism was designed by
the Author for the Press, and
was left entirely completed
by the Author, and is now
D. D.

ed. exactly from his own
manuscript, without the least
alteration.

Division, Division of the
Author's Manuscript,
Division of the Manuscript.

JOHN CLARKE, D. D., Dean of York.

The Fourth Edition.

LONDON:
Printed by J. and P. Knapton,

in Pall-mall, M. DCC. LXXXV.

T O T H E
R E A D E R.

TH E following Expo-
sition of the CHURCH-
CATECHISM was designed by
the Author for the Press, and
was left entirely compleated
by himself, and is now print-
ed exactly from his own Ma-
nuscript, without the least
Addition, Diminution or Al-
teration whatsoever.

John Clarke!

OF THE

REPUBLIC OF THE UNITED STATES

DEPARTMENT OF THE INTERIOR

BUREAU OF LAND MANAGEMENT

WASHINGTON, D. C.

1900

REPORT OF THE

COMMISSIONER OF THE

BUREAU OF LAND MANAGEMENT

FOR THE YEAR 1900

AND THE PROGRESS OF THE

LAND OFFICE

IN THE YEAR 1900

AND THE PROGRESS OF THE

LAND OFFICE

IN THE YEAR 1900

AND THE PROGRESS OF THE

LAND OFFICE

IN THE YEAR 1900

AND THE PROGRESS OF THE

LAND OFFICE

A N

EXPOSITION

OF THE

Church-Catechism.

PART I.

Of the Baptismal Vow.

Qu. **W**HAT is your Name?
Answ. N. or M.

Upon Occasion of repeating our *Christian Name*, the Catechism begins with reminding us of the Nature of our *Holy Profession*; Which is perpetually signified to us by the very *Name* we bear, the *Name of Christians*.

Into This Holy Profession we are initiated or admitted by *Baptism*; And therefore our *Instruction* begins, with an explication of the Nature of That Solemn Covenant, and of the Obligations incumbent upon us from thence.

Baptism, as it has the nature of a *Sacrament*, will be considered afterwards in the

A 3

latter

latter part of the Catechism. But in This place 'tis considered barely as our *Admittance* or *Entrance* into the Christian Church; with the *Privileges* to which we are thereby received, and the *Obligations* we thereby take upon ourselves.

These *Privileges* are expressed in the *Answer* to the following *Question*, and the *Obligations* in the *Answer* to the *Question* next following after *That*.

Qu. Who gave you this Name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

In This Answer is contained an Account of the *Privileges* or *Benefits* to which we are admitted by Baptism. But before I enter upon the explication of *These* particulars, there are *Two* things remarkable in the *Introduction* of this Answer.

1. The consideration of the *Name* being given at *Baptism*.
2. The *persons* who are here said to give us that Name.

1. Concerning the *Name* being Given at Baptism, 'tis to be observed that This is *No* part of the *Sacrament* itself, nor at all of *Divine* institution, but of *Humane* appointment only. Baptism therefore ought not to

of the CHURCH-CATECHISM.

7

to be lookt upon as the bare Form or Ceremony of *Giving a Name*: But on the contrary the Ceremony of *giving the Name*, is a mere external Form, annexed without any necessity, and by mere Custom only, to the Solemn dedication of ourselves unto God in Baptism. And it was prudently designed, for a perpetual Memorial of our Duty, that our *very Name* should remind us of our Holy profession: And because we received *our Own Name*, at the same time we were baptized into the *Name of our Lord*; that therefore we should never hear *our own Name* mentioned, without being put in mind of our being dedicated to *His*. Thus ought we always to remember, that *Baptism doth represent unto us our profession*. And the very Mention of a Man's *Christian Name* is a perpetual Reproach to every one, who by his conversation renounceth what was solemnly promised for him at his receiving That Title, and who does not answer the *Character of a Christian*. Better had it been for all such persons, never to have been baptized at all in the Name of *Christ*; than that, by a Life unsuitable to that worthy Character, they should dishonour both *His Name* and *their Own*. Our *Christian Name* is a perpetual declaration of our being dedicated to the Service of *Christ*; And 'tis a shameful Negligence and Want of consideration, that makes us generally seem so entirely to have forgot the *Thing*, while the *Word* is continually in our Mouths.

2. The *Persons* here said to *give us our Name*, are our *Godfathers and Godmothers*.

AN EXPOSITION

The reason and design of which appointment, is ; that *Those* persons should give the Name, who undertake (as far as in Them lies) to see the *Signification* of it answered ; that *the same* persons should confer the *Title* of a Christian, who take upon themselves (as far as they shall have opportunity) to verify the *Intention* of it, and (next after the more immediate Care incumbent upon the Parents,) to see that the Person be brought up a Christian *in deed*. For, the Promise made by the Godfathers and Godmothers, is not a Promise for *Themselves*: Nor is it properly a Promise of what *Another person* shall do, (which is a Promise in no man's Power to make :) But 'tis only a Promise to remind the baptized Person of his future *Duty* ; a Promise to remind him what *Obligations* his Baptism lays upon him ; a Promise to call upon him, when at years of discretion, to take upon himself publickly those Obligations.

One of the principal *Objections* against the *Baptizing of Infants*, is ; that *One Person* cannot enter into any *Obligation* for *Another*, without his *Own Consent*. Which is very true. But the *Answer* to this *Objection*, is plain : That the *Obligation upon the Infant*, in This case does not at all arise from the Promise of the Sureties, but was an *original antecedent Obligation* ; equally such, whether the Sureties had ever made any Promise or no. And the Promise made by the Godfathers and Godmothers is nothing more, than that they will hereafter (as opportunity shall offer or necessity shall require)

put

put the baptized person in mind of That which, without any such Promise, would however equally have been his Duty. As shall more particularly be explained under the *Answer to That Question*, “*Dost thou* “*not think that thou art bound to believe and* “*to do as they have promised for thee?*” and also in the *latter part of the Catechism*, under the *Doctrine of the Sacraments*.

All young persons therefore, as often as they repeat the first Principles of their Religion in the Rehearsal of their Catechism, ought thereby to be put in remembrance, that as the *Name of a Christian* is a perpetual obligation upon a person, to be in reality what he is called in words; so the consideration that This Name was given him by his Sureties at Baptism, should constantly remind him *What* those persons were Sureties for; and what *Solemn Obligations* he takes upon himself, if he professes himself to be a *Christian*; since by *That Profession*, he acknowledges that the things which *They* promised for him, he is indispensably bound to perform for himself. For, not to regard those Obligations, is to renounce his Baptism; and to renounce Baptism, is to renounce all the Privileges of being a *Christian*, both with regard to the Favour of God in This life, and the Hopes of Salvation in That which is to come.

This being premised concerning the Giving of the Name by the Godfathers and Godmothers; there follows in the next place an Account of the Privileges or Benefits, to

AN EXPOSITION

which the person is admitted by Baptism.

“ *Wherein I was made,*

1. “ *A Member of Christ:*
2. “ *The Child of God: And*
3. “ *An Inheritor of the Kingdom of Hea-*
“ *ven.*”

1. To be “ *a Member of Christ,*” is a figurative expression taken from a *Human Body*, the Members of which are essentially united to the *Head* and to each Other; so that the Life and Vigour, the Warmth and Motion, the Beauty and Comeliness of all the *Members*, depend necessarily on the communication and connexion of them All with the *Head*. The Signification therefore of this Expression is; that as any *Member* cut off from the *Natural Body*, has no Life or Motion; so a person alienated from *Christ*, has no *Spiritual Life*, no Title to *That Life* which is purchased for us by *Him*. *Life and Immortality* are the *Gift of God*; not *due* to Mankind, by *Nature*, not a Claim of *Right*; no, not to *Innocent* and *Sinless* Creatures, much less to *Sinners*. For God, by whose mere good pleasure it is that things exist at all, is under no obligation of Justice to continue *Any Creature* in Being, longer than he himself thinks fit. *Life* therefore *it self*, and much more *Eternal Life*, is the *Gift*, the *Free Gift* of God: And This Gift he is pleased to bestow upon men, *in* and *through Christ*. 'Tis of mere Grace and Favour, that God has at all given to Frail Men the Promise of Immortality; that

of the CHURCH-CATECHISM.

11

that he has vouchsafed to admit them to the Covenant of Repentance, for the remission of Sins: Of which Covenant, *Christ* is the Mediatour and the Minister. He is the *Way*, the *Truth*, and the *Life*; and by *Him only*, have we Access to the *Father*. Hence the Church of *Christ*, is in Scripture compared to a *Vine*; whose Branches, while they are united to the Root, live and bring forth Fruit; but being separated from it, they are fit only to be burned. Hence also 'tis compared to the *Ark*, wherein eight ^{1 Pet. iii. 20, 21.} persons were saved by *Water*: The like figure whereunto, even *Baptism* doth also now save *US*; not the putting away of the filth of the *Flesh*, but the Answer of a good conscience towards *God*. Hence *Christ*, is the *Head* of the Church; and the Church, the mystical *Body* of *Christ*. For we are Members of his ^{Eph. v. 30. Col. ii. 19.} *Body*, of his *Flesh*, and of his *Bones*. He is the *Head*, from which all the *Body*, by joints and bands having nourishment ministred, and knit together, increaseth with the increase of *God*. From him the whole body fitly joined ^{Eph. iv. 16.} together, and compacted by that which every joint supplieth, according to the effectual Working in the measure of every part, maketh increase of the *Body*, unto the edifying of itself in *Love*.

Now this great Privilege of being Members of *Christ*, is also very significant of our Duty. That we are to honour him, as the person whom *God* has given us to be the ^{Eph. i. 22.} *Head* over all things: That we are to depend upon him as the *Author* of our *Life* towards *God*; as the *Only Lord* and *Saviour*,
through

Tit. iii. 4, 6. through whom the kindness and love of God our Saviour has appeared towards Man, and is shed on us abundantly. That we are to imitate him, as our Example; to obey him, as our Master; to follow him, as our Guide; and be in all things subject to him, as the several Members of the Body are to the Superiour Powers and Faculties of the Soul.

'Tis also further to be observed, that as all the Members of the Body are subject to the Head, so they are also fitly contrived to be useful and helpful to Each Other. And this likewise does, by a very handsom similitude, represent to us our Duty, as being fellow-members of the same Body. That we should in all things be helpful and beneficial one to another, as brethren, and partakers of the same common Salvation. For as the Body is one, and hath many Members; and all the Members of that one Body, being Many, are one Body; so also is Christ. That therefore we should have the same care One for
1 Cor. xii. 12.
ver. 25, 26. Another: And whether One member suffer, all the members suffer with it; or One member be honoured, all the members rejoice with it.

Lastly: This Similitude of our being Members of the same Body, is still farther significant of our Duty. That as, in the natural Body, the Eye cannot say unto the Hand, I have no need of You; nor again, the Head to the Feet, I have no need of You; neither, on the other side, can the meaner parts, can the Foot say, because I am not the Hand, I am not of the Body: So in the Body of Christ, of which we are All members, no man ought to despise his meaner brother, nor
ver. 21.
ver. 15.
 envy

envy his greater. The Rich or the Learned, must not despise the Poor or the Ignorant; nor the Poor or Ignorant envy the Rich or the Learned; since God has made them All equally Members of Christ, and designed them to be useful and beneficial to each other.

2. The Second Privilege to which a person is admitted by Baptism, is; that therein he is made "*The Child of God.*" That is to say: Whereas by Nature we are only in general the Creatures of the Almighty, and the Work of his Hands; and, by Sin, were become Objects of his Wrath and Displeasure; we are by Christ restored, through the Covenant of Repentance, to the Favour of God as of a tender Father: And our Nature is raised to some similitude with His, who was in a singular manner *The Son of God*, and yet condescended to become our elder Brother. As many as receive him, to John i. 12, them gave he power to become *The Sons of God*,^{13.} even to them that believe on his Name. Who were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

As the Jews of old, through the Obedience of their Father Abraham, became the peculiar, the elect, the chosen people of God; the Standard of true Religion, and of the Worship of the One True God of the Universe, for a Testimony against all the idolatrous Nations of the Earth: So Christians now, in a more excellent and spiritual manner, of which all the Jewish Privileges were but Types and Figures, do, through the interposition

position of *Christ*, and by their embracing the Terms of his *Everlasting Gospel*, become

Rev. xiv. 6. *The Sons of God and Children of the Cove-*
 Acts iii. 25. *nant.*

Gal. iv. 7. Henceforth *therefore we are no more Ser-*
vants, but Sons. That is: God requires not
 of us any hard and burdensome Services,
 with the Severity of a rigorous *Master*;
 but only a rational and filial Obedience,
 with the Indulgence of a tender and com-
 passionate *Father.* He knoweth whereof we
 are made, and remembreth that we are but
 Dust: Like as a *Father* pitieth his *Children*,
 even so the *Lord* pitieth them that fear him.
 He supports us with all Necessaries, he as-
 sists us by his Spirit, he pardons our Infirmi-
 ties, and graciously forgives us all our Sins,
 upon sincere Repentance and real Amend-
 ment of Life, though the Intercession of
 Christ.

This is what the Scripture calls, *The*
 Gnl. iv. 5. *Adoption of Sons*; and, *the Spirit of Adoption*,
 Rom. viii. *whereby we cry, Abba, Father.*
 15.

This is the *Privilege* we are admitted to
 by Baptism, of being *the Children of God.*
 And it is likewise no less significant of our
Duty. For every *Relation* whatsoever, ne-
 cessarily supposes and implies the *Duty* cor-
 respondent to that *Relation.* If therefore
 we live not in *Obedience* to the Commands
 of our Heavenly Father, it will nothing
 profit us to have had the *Name* of his *Chil-*
dren. Nay, we shall be rejected and pun-
 ished with so much the greater Severity,

Eph. iv. 1. *for not having lived worthy of the Vocation*
 Rev. xxi. 7. *wherewith we were called.* He that Over-
 cometh

cometh shall inherit all things; and I will be his God, and he shall be my Son.

3. The Third Privilege to which a Person is admitted by Baptism, is; that therein he is made "*an Inheritour of the Kingdom of Heaven.*" For whereas the whole ^{1 John v.} World lieth in Wickedness, and the Wrath ^{19.} of God cometh upon the Children of Disobedience, and the natural and proper Wages of ^{Col. iii. 6.} Sin is Death; God has, by Christ, not only redeemed us from this Wrath, but moreover, of his free and undeserved bounty, has exalted us to be joint heirs with Christ in his eternal Kingdom; heirs of ^{Rom. viii.} God, and joint-heirs with Christ. He hath ^{17.} raised us up together, and made us sit together in heavenly places in Christ Jesus. He hath prepared for us an Inheritance incorruptible, and undefiled, and that fadeth not away, ^{Eph. ii. 6.} reserved in Heaven for us. For if we have ^{1 Pet. ii. 19,} been planted together in the likeness of Christ's Death, we shall be also in the likeness of his Resurrection. Into this Covenant therefore, to the Hope and Possibility of This Happiness, to a Title to This Inheritance upon our obeying the gracious Terms of the Gospel, we are admitted by Baptism; being made Fellow Citizens with the Saints, ^{Eph. ii. 19,} and of the Household of God, being come unto ^{Heb. xii. 22,} Mount Sion, unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born which are written in Heaven, and to GOD the Judge of all, and to the Spirits of just men made perfect, and

and to JESUS the Mediator of the New Covenant.

1 Phil. iii.
20.

Our Conversation therefore, our Citizenship, our proper Country, is in Heaven. It remains only, that we take care to obey the Laws of That Country; that we be not cast out as disobedient children, but walk worthy of God who hath called us unto his Kingdom and Glory. For into the City of God there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a Lie.

Rev. xxi.
27.

These are the Privileges to which men are admitted, by being Baptized into the Church of Christ. As to Those among whom the Gospel of the Kingdom was never preached, concerning Them it belongs not to Us to judge. To their own Master, they stand or fall. They are the Creatures of God: And the Judge of all the Earth will do what is right. With righteousness shall he judge the World, and the Nations with Equity.

Gen. xviii.
25.
Ps. xcvi.
20.

Qu. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith.
And

And Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

In the *Answer* to the foregoing *Question*, are set forth the *Privileges* we are admitted to by Baptism; In the *Answer* to the present *Question*, are declared the *Obligations* we thereby take upon ourselves. And *These Obligations* are;

First, That we forsake what is *Wicked*.

Secondly, That we believe, (that is, willingly hearken to, without prejudice receive and steadfastly embrace) what is *True*.

Thirdly, That we practise what is *Good*.

The *Wickedness* to be forsaken, is "The Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh."

The *Truths* to be believed, are, "The Articles of the Christian Faith."

The *Good* to be practised, is; that we "keep God's holy Will and Commandments, and walk in the same all the days of our Lives."

I. The *Wickedness* to be forsaken, is here reduced under Three Heads. 1. The Devil and all his Works. 2. The Poms and Vanities of this wicked World. 3. All the sinful Lusts of the Flesh.

1. We

1. We are to renounce *the Devil and all his Works*. And *These* in Scripture signify *generally All Sin* whatsoever: For *this purpose the Son of God was manifested*, that he might destroy the *Works of the Devil*, that is, that he might root out *Wickedness* out of the World. The reason why *All Sin and Wickedness* is called *the Work of the Devil*, is because the Devil *first sinned* from the Beginning, and *first seduced* men into Sin, and is the *Head of Apostacy*, and *delights* in promoting Sin, and *tempting* men to it. But in *This place*, 'tis plain the *Works of the Devil* do not signify *All Sin* in general, but *Some Sorts of Sin* in particular, distinguished expressly from the *Vanities of the World* and from the *Lusts of the Flesh*. Wherefore for the clearer understanding of this matter, 'tis to be observed that the Devil is in Scripture represented to us, as *Head or Prince* of a number of *Angels*, who *sinned against God*, (for probably *All intelligent Creatures* have their *State of Probation*,) and were *cast down out of Heaven*. What their Sin was in particular, is not clearly revealed, and therefore 'tis to no purpose to be curious in inquiring after it. Only this we may be very sure of, that it was not a *Rebelling* against God by way of *open Force*, as Some have weakly and injudiciously represented it. For nothing can be more absurd, than to imagine that *Any Creature or number of Creatures* can in *This Sense* possibly rebel against God, who can withdraw from them (when he pleases) even their very *Being*; and in whose hands the *whole Universe* is as *No-thing*.

thing. But 'tis reasonable to suppose *They* fell, as wicked *Men* do, by presumptuously and foolishly venturing to transgress some of God's Commands: Only with this difference, that *Their Sin* was the greater and more unpardonable, because they had *No Tempter*, that we know of; and their *Nature* was *less frail*. Neither *Now* do they withstand the Will of God; and set up an opposite Kingdom, by way of *Force* or *Violence*, as if they could do any thing absolutely against or in opposition to *Him*: But as Criminals and condemned Persons, having no hope for *Themselves*, they maliciously endeavour to draw *Others* likewise into the same Condemnation. When therefore the Scripture speaks of *War in Heaven*, and of *the Dragon and His Angels fighting against Michael and His Angels*; we must by no means understand it literally, as if *evil Spirits* could fight against God, or against his *Ministers*; but only figuratively, that, in the moral sense, they oppose the Kingdom of *Christ*, by endeavouring to seduce men into the Commission of *Sin*. The *Devil* therefore has no *Power* over men, neither is his *Force* at all to be feared: But he can tempt and seduce and deceive the unwary, as wicked *Men* also tempt one another; and is in the same manner to be resisted.

This being premised in general, concerning the *Devil* who is to be renounced; it will easily be understood, that the *Works of the Devil*, his *Works* properly so called, as distinguished from the *Vanities of the World* and from the *Lusts of the Flesh*; are Such Sins
in

in particular, of which the *Devil* is principally an *Example*, to which he more immediately *tempts*, and which are more properly and strictly called *Diabolical*.

Of This sort is *Lying*, and especially in *Matters of Religion*, to deceive and impose upon men knowingly with *False Doctrines*. For the Devil is a *Liar*, and the Father of it. And hence in Scripture *false Objects of religious Worship* are frequently stiled, *Lies* and the *setters of them up, Lyars*.

John viii.
44.

Rev. xii. 9, In the next place, *Murder, Wars, Desolations*, and particularly *Persecution upon account of Religion*. For the Devil is *The Destroyer*, and a *Murderer from the beginning*.

Rev. ix.
11.

John viii.
44.

Also *Pride, Hatred, Envy, Malice, false Accusation*, and the like. For the Devil is (what the name *Διabolος* signifies) *The Accuser of the Brethren*.

Rev. xii. 10.

Then *Witchcraft, Astrology, Fortune-telling*, and all *unlawful Arts*, either *real or pretended*. For all things of This sort, whenever they have any *reality* in them, are evidently *diabolical*. And when they have no *reality*, they are *Cheats* and *lying Impostures*; and so likewise they are still the *Works of Him*; who was a *liar from the beginning*.

Lastly; *Idolatry*, is the *principal* of all the *Works of the Devil*, and the most immediate and direct *Opposition to God*. This was the great *Enemy to Christianity*, at the first planting of the *Gospel*. And though now, under the name of *Heathenism* indeed, it be abolished in These parts of the world; yet there are, even among those that call themselves

themselves *Christians*, Some who (in direct opposition to the Command of God) worship *Images of Wood and Stone*, and *consecrated Elements*, and *Other Imaginations* of their own, instead of the *Maker and Preserver* of all things, even the *One God and Father of All*, who is *Above all*, and *Through all*, and *In us all*; and (in direct contradiction to the design of the Gospel) set up and pray to *imaginary Intercessors*, *Angels* and *Saints* and the *Blessed Virgin*, instead of praying in the Name of Him who is the *One Mediator between God and Man*, even our Lord *Jesus Christ*. All which Practices, are manifest *Idolatry*; Worship paid to *Idol-Gods*, and *Idol-Mediators*. And indeed every thing is Faulty of this kind, beside the Worship of *Him alone*, who created the world by his *Power*, who redeemed mankind by his *Son*, and who sanctifies all good persons by his *Holy Spirit*.

2. We are to renounce the *Pomps and Vanities* of this wicked World. The Meaning of which, is; not that the *World* which God hath created, or any of its *natural Injoyments*, are *Evil*: But the things to be renounced, are, the *Evil Customs* of the world, the *vitious Fashions*, and the *corrupt Practices* that prevail in it.

In the *Primitive* times, by the word *Pomps*, were particularly meant certain *Heathen Shows and Processions*, which having relation to the *False Deities* of the Pagans, were of an *idolatrous* nature; and moreover, being frequently attended with *Lewd Ceremonies*, had a direct tendency to de-
bauch

bauch mens manners. By the same word now, are to be understood all Methods of *Ambition* and *Grandour*, inconsistent with Integrity and Virtue; and all such Sorts of *Diversions* and *Entertainments*, as plainly tend to corrupt good Manners.

The *Vanities* of the world, are, *Riches* unjustly gotten, or vainly and profusely squandered away in riotous living, or pursued with insatiable *Covetousness*, which leads men into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition.

1 Tim. vi. 9.

3. We are to renounce *All the Sinful Lusts of the Flesh*. And these are better barely named than explained. *The Works of the Flesh* are manifest, which are these; *Adultery, Fornication, Uncleanness, Lasciviousness*, — and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God.

Gal. v. 19.

II. The Truths to be believed, are, *The Articles of the Christian Faith*. These are contained in the *Creed* vulgarly called *The Apostles Creed*: Which shall be explained in its proper place.

III. The Good to be practised, is, that we keep God's holy Will and Commandments, and walk in the same all the days of our Lives. And these Commandments shall likewise be explained in their proper place.

Qu. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Ans. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my lifes end.

The *Ground and Reason* of the *Obligation* which the baptized person here *acknowledges* incumbent upon him, to perform and make good what *Others* had promised for him; is usually supposed to be This, that the *Promise* was made in *His Name*, and that *therefore* he *himself* is bound to perform it. But this is by no means a *Satisfactory* account of the matter. For no person has a *Right* to *promise* any thing for *Another*, without *his own* Consent; And no man is obliged to *make good* any such *Promise*, if there lies upon him no *other Obligation*, but what arises merely from such a *Promise* made for him *without* his *Knowledge* and *Consent*. Nor is it sufficient to say, that the person is *therefore* under obligation, because the things promised are for *his Own Advantage*. For every person, when he comes to be in a capacity of *Acting*,

ing, has a Right to judge *What is* for his Own Advantage. And 'tis not what *Another* may think, but what *he himself* is convinced to be for his own Advantage, that must finally determine him to chuse and act. To the *Question* therefore here put, how comes every baptized person to be "*Bound to believe and to do*" as *Others* have promised for him? the true *Answer*, I think, is contained in the *Two* following Observations.

1. That every baptized person, who, when he comes to years of understanding, is satisfied of the Truth of the Gospel of Christ, and proceeds regularly in his Duty; does at Confirmation *voluntarily take upon Himself* the Promise, which had by *Others* been made for him at his Baptism: And *Then*, it being a Promise ratified by his *own free Choice*, he is clearly under obligation to perform it. Wherefore, indeed, the Promise made by Sureties, is not properly a Promise of what the person *Shall Do*; but only a Promise of what he *shall be Instructed and called upon to Do*; and to *take upon himself that he Will* do at the time of Confirmation. Or if he never be confirmed at all, yet, if he *professes himself a Christian*, he does, by that Profession, *take upon himself* all the *Obligations* incumbent upon a *Christian*; and consequently *undertakes to perform* all that was *promised* for him at his being admitted by Baptism into that Profession. Indeed, if a person at years of discretion renounces his Baptism, and declares himself

himself to be no Christian, and disclaims and rejects all Hope in the Gospel: In This Case, as the *Sureties* have No other obligation remaining upon *Them*, but only to exhort and press him to examine seriously and carefully the Grounds and Evidences of the Doctrine of Christ; so neither has *He* properly Any obligation upon *Him*, merely on account of *Their* having promised for him what *He himself* is not willing to consent to. But still he is under an obligation no less strong upon another account: Which is,

2. That the *things themselves* are in *their own nature* such, as the baptized Person would be absolutely and indispensably obliged to perform, whether the *Sureties* had ever made any Promise for him, or not. To believe what *God declares*, and to *Do* what *He commands*, are things which every person is necessarily obliged to, though no Promise had been made for him at all: And the *Promise of the Sureties* is not so much the Ground of the obligation incumbent upon the baptized person, as the *necessary obligation of the Things themselves* is that which makes *Their Promise* to have any *Validity*. Wherefore, indeed, *Their Promise* is not properly with intent to lay any obligation upon us, or tie us up to any thing we were not otherwise bound to do; but 'tis merely a *Declaration and Assurance* of a kind intention to remind us of our original and absolute Obligation to believe and obey the Will of God. So that, when any one is taught to say, that he verily thinks he is bound to believe

B

and

AN EXPOSITION

and to do, as his Godfathers and Godmothers promised for him; the Meaning is not, that he Therefore thinks himself bound, because They Promised; but that he acknowledges himself satisfied that They promised nothing, but what was in itself his Absolute Duty to do: Which Promise, he is therefore at all times willing to renew and ratify.

All This, is very clear and plain, with respect to what we are to Do. But what is meant by being bound to Believe, is more difficult. For if Believing, does not, like our Actions, depend upon the Will; but men must necessarily believe what they have good Evidence for; and cannot possibly believe what they see no reason to be convinced of; How then can Believing be a Duty, which a man should upon Any account be at all bound to perform? Upon This, 'tis to be observed, that That Belief, which is the Duty of a Christian, is not, in the strict sense of the word, That bare Assent of the Understanding, which 'tis not in our Power to with-hold; but it signifies, in the Moral sense, That good disposition of the Mind and Will, by which a man, laying aside all Vice and Prejudice and corrupt Inclinations, chuses to attend to and examine and consider and receive willingly, whatever upon due Inquiry he shall find to be the Will of God: And when he has so received it, not carelessly and credulously, but upon sober Reason and good Evidence; he adheres to it stedfastly, as a Principle or rational Ground of Action, by which he is uniformly to be directed.

directed. Wherefore *Faith*, considered as a Christian Virtue, always includes in it a Notion of *Fidelity* or *Faithfulness*. On the contrary, *Unbelief*, considered as a Fault, never signifies merely the disbelieving of any thing for want of sufficient Proof; but it always signifies rejecting carelessly and obstinately, without due examination and without just reason; or upon the Motives and Suggestions of Passion or Interest, in opposition to Reason. And This is evidently the Case of all *Profane*, *Debauched*, and *Loose Infidels*; who, under pretence of not being satisfied with the Evidences of *Revelation*, live in direct contradiction to all the *Principles* of Reason and *Virtue*, and of the *Natural Knowledge* of God.

And thus much concerning the *Acknowledgment* contained in This Answer, “*Yes verily.*”

The following words, “*And by God’s Help so I will,*” are a declaration of perpetually renewing wise and good *Resolutions*, *Resolutions* of adhering to our *Faith*, and persevering in our *Obedience*. For these things are very apt to slip out of the minds of careless persons; whilst the *Pleasures* of Matt. xiii. *Youth*, and the *Cares* of this *World*, and the 22. *Deceitfulness* of *Riches*, choke the *Word*, and it becometh unfruitful. Wherefore ’tis very expedient for young persons, as often as the *Principles* of Religion are rehearsed in the Catechism, thus to confirm and establish themselves by new and repeated *Resolutions*.

Further : Because the things we are obliged to perform, are no less our *True Interest* than our *Plain Duty* ; and living in Obedience to the Commands of God, is even at present a *State of Salvation*, a State of *Freedom* from the Dominion of vitious Habits and of base and unreasonable Sins, a State which is even at present justly stiled the *glorious Liberty of the Sons of God*, as well as an Assurance of *Life and Immortality hereafter* ; therefore at the same time that we acknowledge our *Obligation*, we are taught to declare our *Thankfulness* also for so excellent a Benefit. “ And I heartily Thank our Heavenly Father, that he hath called me to this State of Salvation, thro’ Jesus Christ our Saviour.”

Our Thanks are to be returned, in the first place, to God, our Heavenly Father, the Original Author and Supreme Lord of All : Whose Goodness it was, to Send his Son for our Redemption. For ’tis a very wrong and injurious notion of the God and Father of All, to conceive of him as of a Rigid and Implacable Judge, in whom was naturally nothing but Wrath and Severity, till he was appeased by the merciful interposition of Christ. For on the contrary, even This very thing, the Coming of Christ, was itself the Effect of God’s essential and eternal Goodness prevailing over his Wrath ; and of his original Mercy and Compassion, in condescending to find out this Method for our Redemption, consistent with the Sanction of his eternal Laws and with the Wisdom of universal Government ; and to Send his Son into

into the World for our Recovery. *God so* John iii. 16.
Loved the world, that he Gave his only begot-
ten Son, that whosoever believeth in him,
should not perish, but have everlasting Life.

In the next place, all humble and thankful
Acknowledgment is to be made likewise to
Our Saviour himself; who was as willing to
 come and give himself for us, as God was Eph. v. 2.
 graciously pleased to permit and to appoint
 him to come. *Worthy is the Lamb that* Rev. v. 12.
was slain, to receive Power, and Riches and
Wisdom, and Strength, and Honour, and
Glory, and Blessing: For thou wast slain, ver. 9.
and hast redeemed us to God by thy Blood,
out of every kindred and tongue and people and
nation.

The Ground of this Thankfulness to Both,
 is by St. Paul expressed with the greatest
 Accuracy and Exactness: *The Kindness and* Tit. iii. 4, 6.
Love of God our Saviour toward Man, —
which he shed on us abundantly through Jesus
Christ our Saviour.

It follows: “ *And I pray unto God to give*
 “ *me his grace, that I may continue in the*
 “ *same unto my Lives end.*” These words
 express, 1st, the Sense we ought to have of
 our own *Frailness*, and of our continually
 standing in need of the Divine Assistance
 and Support. 2^{dly}, the *Necessity* of *Per-*
severing by the Divine Assistance in that
State of Salvation, to which God hath called
 us. For *Baptism* and *Faith* and *Resolutions*
of Obedience are Nothing, unless they pro-
 duce the real *Fruits* of a *virtuous and good*
Life. *The just shall live by Faith: But if any* Heb. x. 38.
man draw back, my Soul shall have no plea-

sure in him. The Meaning of which, is ;
not that men, in this frail and mortal state,
can continue without Sin ; but that they
Phil. iii. 14. must *press toward the Mark, for the prize of
the high Calling of God in Christ Jesus ;*
constantly endeavouring to keep all God's
1 Cor. vii. 1. Commandments ; *cleansing themselves from
all filthiness of the Flesh and Spirit, perfecting
Holiness in the Fear of God.* And whenso-
ever they fall into any thing that is amiss,
they must immediately by *real Repentance*
and *effectual Amendment*, return to the State
from whence they were fallen.

PART II.

Of the Creed or Belief.

Qu. **R** Ehearſe the Articles of thy Belief.

Anſw. I believe in God the Father Almighty, Maker of Heaven and Earth : And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He deſcended into Hell ; The third Day he roſe again from the Dead, He aſcended into Heaven, and ſitteth at the right Hand of God the Father Almighty : From thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt ; The Holy Catholick Church ; The Communion of Saints ; The Forgiveness of Sins ; The Reſurrection of the Body ; And the Life everlaſting. *Amen.*

An EXPOSITION

Qu. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me and all the World. Secondly, in God the Son, who hath redeemed me and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

The whole Religion of a Christian is briefly comprehended in Three Particulars; *Repentance, Faith, and Obedience.*

Repentance is, his *Renouncing the Works of the Devil, the Vanities of the World, and the Sinful Lusts of the Flesh.* *Faith* is, his firmly believing and embracing the *Doctrine of Christ*, as taught in the Gospel: Which *Doctrine*, for memories sake, is briefly summed up in the *Apostles Creed.* *Obedience* is, his keeping the *Commandments of God*: Which *Commandments* are rehearsed in the *Catechism*, and are distinctly and largely explained by our Saviour in his *Sermon upon the Mount.*

The Reason why This *Faith*, or *Believing* the *Doctrines* of the Gospel, is ranked here in the *Second* place, between *Repentance* and *Obedience*; between forsaking the *Works of the Devil*, and obeying the *Commandments of God*; is evident. Because by *Repentance* we are led to *Faith*, and by *Faith* to *Obedience.* A man must first lay aside the

the

the *Prejudices of Errour and Wickedness*, before he can be disposed to receive the *Truth*: And he must first *know and believe what is Right*, before he can *practise* it. *He that cometh to God, must believe that he Is, and that he is a Rewarder of them that diligently seek him.* He that cometh to *Christ*, must first renounce the *Evil One*, that is, reject the *False Doctrines of Atheism, Idolatry, and Superstition*; he must in the next place study to be instructed in the *True Doctrine of Christ*; and then he will be qualified to *obey his Commandments*. Heb xi. 6.

Faith then being thus necessary in order to *Obedience*; the Question will be, *What* are the *Doctrines* to be believed, or *What* are the *Articles of our Christian Faith*, and upon *What Authority* to be received; The Catechism tells us, that the *Articles of our Belief* are the *Apostles Creed*; And the *Authority* upon which the Creed is to be received, is the *Revelation of God*. But since the *Apostles Creed* is not so much as pretended to have been composed by the *Apostles themselves*, or to have been *inspired* of God into those who did compile it; upon *What Authority* is it, that we are to believe it contains so *Authentick* an Account of the *Articles of our Christian Faith*?

Now here arises the *Great and Fundamental Difference* between the *Church of Rome* and the Religion of *Protestants*. The *Church of Rome* teaches, (and 'tis the *Foundation and Support* of all their *Errours* and of all their *Impieties*;) that whatever *CreeDs* or *Doctrines* they shall think fit to

impose, are to be received and believed upon the Authority of the Church, without any further Inquiry. Which if it were true, it would be impossible for any reasonable man ever to know what was required of him to be believed. For, what They call *The Church*, has sometimes taught one thing, and sometimes another; and *Creeeds* have been made contrary to *Creeeds*; and *Councils* have determined one against another; and *Great* and *Learned* men have disagreed among themselves, and been altogether inconsistent with each other. If therefore the Authority of *Man*, or of any *Number of Men*, how great, how learned soever, were in this case the Foundation and Ground of Belief; our Religion must be taken up merely by Chance, according to the Place we lived in, or the Persons we happened to converse with. And, among so many Inconsistencies, Who could know with any certainty What to believe? For not only single Men, but one Church also has taught contrary to another, and sometimes contrary to itself: And the Church of Rome, has in different Ages, made different *Creeeds*, and different *Articles of Faith*. Here therefore is nothing but *Darkness*, and the utmost *Confusion*: A groundless and inconsistent *Professing to believe*, whatever shall at any time happen to be the prevailing Doctrine.

The Doctrine of the Protestant Religion in this matter, of those who profess to be
 1 Pet. iii. 15. ready always to give an Answer to every man that asketh them a Reason of the Hope that is in them; is, on the other hand, very clear
 and

and plain. Our Saviour, by undeniable Miracles, proved himself to be sent of God; and consequently that, whatever *he* taught, was of necessity to be believed. The *Apostles* in like manner proved *Their* commission, by undeniable Evidences: And consequently, whatever *They* preached, was likewise to be believed, as the Preaching of Him that Sent them. And because the same Spirit was continually with them, ^{John xvi. 13.} to guide them into all Truth; therefore what they *Wrote*, was of the same Authority as what they *Preached*. Now these *Writings* of theirs are contained in the Books of the *New Testament*. These *Books* therefore, with the Writings of the Prophets in the *Old Testament*, to which they continually refer; are the only *Rule of Truth*, in matters of *Revealed Religion*: And nothing can be required as of necessity to be believed by any Christian, that is not clearly contained therein. The only remaining difficulty then is, concerning the *Sense* and *Meaning* of these Scriptures. And here, because God has made This the only *additional Rule*, (besides the universal Light of *natural Reason and Conscience*,) by which every man is to be judged; therefore in things *fundamental*, in things required as of necessity to eternal Salvation, 'tis evident this Rule ought to be so Plain that no *honest and careful mind*, even of mean capacity to whom the *Sermons of Christ* and his *Apostles* have ever been *distinctly* rehearsed, can be in any danger of mistaking. Repentance from dead works, and Faith towards God; the hope of Recon-

AN EXPOSITION

Reconciliation through Christ, upon the terms of real Amendment and Reformation of Manners; the Resurrection from the Dead and Eternal Judgment; are Principles of Doctrine, Fundamental Principles, which no honest Mind, even of the lowest capacity, can possibly misunderstand. And more than This, they who want capacity cannot be bound, to understand or receive; cannot be bound, either to understand, explicitly without Abilities, or to receive implicitly without Understanding. For the explication of things more difficult, and to assist in the more perfect understanding of the plain ones, God has appointed the Ministers of the Gospel: Who are to teach, to instruct, to exhort, to reprove. Not that any thing is to be received upon Trust on Their Authority, (which is the Essence of Popish Superstition and Tyranny;) But Their Learning and Study is to be employed in instructing the people so, that the People themselves may, with the Help of That instruction, see and understand, with their own Understandings, the doctrine of the Gospel.

Now as Preaching and larger Instructions are very useful for explaining of Scripture, and for exhorting men to the Practice of their Duty; and yet are of no other Authority, than as they are agreeable to Scripture; so brief Summaries or Heads of the Christian doctrine are useful for Memory, to keep in mind by few words the most important Principles of religion. Of This sort, is the Apostles Creed. And its Authority therefore is not as being a Creed, but as being a
True

True Summary of Apostolical doctrine, or as containing the chief Heads of the doctrine of Christ delivered authoritatively in Scripture. In like manner as the Contents of the several Chapters in the Bible, are neither inspired, nor of Any direct authority, and yet may be very useful to assist the Memory in Those Particulars; so the Apostles Creed, though not of inspired Authority like the Writings of the Apostles themselves, yet is a very useful Help to the memory, as being the Sum or Contents of the Scripture doctrine in general. I mean, of That Evangelical Doctrine concerning the Method of bringing Men to Salvation, which is inculcated through the Whole Scripture, and which is most universally necessary to be understood and remembred. For there are also many other Historical, and there are some Philosophical parts of Scripture; which not being of equal importance to be understood by All, are therefore not taken notice of in This Creed. Concerning some of these things, there have been made in the ignorant and contentious Ages of the Church, and during the Growth of Popery, Creeds contrary one to another; and when they have not been contrary, yet much more obscure and difficult to be understood than the Whole Scripture itself. Into the Form of Baptism, and into the Catechism, and into the Order for the Visitation of the Sick, the Apostles Creed only has very wisely been put; as being easy and clear and intelligible to All, and not mixt with any matters of doubtful Disputation.

ARTIC. I. I believe in God, the Father Almighty, Maker of Heaven and Earth.

To "*believe in God*," is to believe that there is a Being Eternal and Infinite, Perfect and Self-sufficient, All-powerful and All-wise, Just and Righteous, Holy, Merciful and Good. A Being, whose *Duration* no *Time* can exhaust, from whose *Presence* no *Swiftness* can flee, whose *Power* no *Force* can resist, from whose *Knowledge* no *Secret* can be concealed, from whose *Justice* no *Art* can escape, by whose *Goodness* all things are *sustained*. A Being, who is every where present, whose *Power* causes and directs every thing, and his Kingdom ruleth over All. This is the *God of Nature*; and *Nature itself* (of which ignorant men often speak as of a real Being or Agent) is *nothing else* but the *universal and perpetual Efficaciousness of His Will and Laws*.

The *Grounds* upon which we believe such a Being, are numberless. For, indeed, *every thing* proves the Being of God. The *Imperfection* of all *other things*, and their absolute *Incapacity* to be the Cause or necessary Reason of their own Being. The *natural Conscience*, and *universal Apprehensions* of all Mankind. The strictest *Searches* and *Inquiries* of the *Learned*, and the most *obvious* and *unavoidable Observation* of the *Unlearned*. The Greatness, the Variety, the Motions, the Beauty, the Order and Harmony
of

of the *World*. The *Fitness* of every thing to its proper *End*. The Growth of *Plants*, the Sagacity of *Animals*; the Structure of the *Body*, and the Faculties and Activity of the *Soul of Man*. Whatever we observe in *Nature*, in the *Heavens* and upon the *Earth*; and whatever is *Supernatural*, as *Miracles* and *Prophecies*. All these things *conspire* to prove to us that there is a *God*. So that mens neglecting to infer the *Being* of *God*, from every thing they see or think of every day; is in reality as *stupid* a thing, as if from the *constant and regular* continuance of the *day-light*, men should cease to observe that there is such a thing as the *Sun* in the *Heavens*, from whence *That Light* proceeds. Nor would it be more absurd to imagine that the *Light* would continue, though the *Sun*, which causes it, were extinguished; than that the *Effects of Nature* can regularly go on, without the *Being* of *Him* who *alone* causes those *Effects*.

Further; to "*believe in God*," signifies moreover, to believe that there is *but One God*. For so the Antient Greek Creeds *always* expressed it; "*I believe in One God*." And This also is a Fundamental Truth of Natural Religion. For, as it is sufficiently *apparent* even to ordinary Capacities, from the *universal harmony* of *Nature*, that *All things* both in the *Heavens* and in the *Earth* are under *One direction*, under the *uniform* direction of *One Supreme Will*; so to men of Science and Ability 'tis moreover strictly demonstrable from the nature of *Necessary Immenfity and Eternity*, that there can be
but

but One God, Supreme over All. And what Natural Reason thus teaches, Revelation abundantly confirms. The Lord he is God, Deut. iv. 35. there is none else besides him. Thou shalt have Exod. xx. 3. no other Gods but me. Hear, O Israel; Deut. vi. 4. the Lord our God is One Lord. To Us there is but One God, the Father, of whom are all things. One God and Father of all, who is above all, and through all, and in you all. 1 Cor. viii. 6. Eph. iv. 6.

The reason why God, in these Texts, and accordingly in this first Article of the Creed, is stiled "The Father;" is,

1. To denote that he is the original Author or Giver of Life, to all the intelligent Beings in the Universe. He is [*πατήρ πάντων*] the Father of All, the Father of the Universe; the Father, of whom the whole Family in Heaven and Earth is named. In This sense, Angels are in Scripture stiled the Sons of God, and Men declared to be His Offspring. And This is the sense first and principally intended, in this first Article of the Creed.

2. It denotes secondarily That Paternal Affection, and tender Care and Love, which God bears towards those who sincerely obey him. Behold, what manner of Love the Father hath bestowed upon us, that we should be called The Sons of God: Having received the Spirit of Adoption, whereby we cry, Abba, Father; and being taught to pray to him under the peculiar denomination of Our Father which is in Heaven. 1 John iii. 1. Rom. viii. 15.

3. It denotes, in the last place, his being in a singular and peculiar manner, The God and Father of our Lord Jesus Christ. 2 Cor. xi. 31. Eph. i. 17. John xx. 17.

The

The *Next* character, under which *God* is described in this first Article of the Creed, is expressed by the term, "*Almighty*." And here the word in the original [*παντοκράτωρ*] signifies, not barely *Omnipotent* or *Infinite Power*, which is *One* particular Attribute; but it signifies properly *Supreme Dominion*, or *That absolute Sovereignty*, the notion of which in its full extent includes *All* the divine Perfections or Attributes. It denotes *That Sovereignty* which the Apostle speaks of, when he says, *Of him, and Through and* Rom. xi 36. *To him are all things*; and that he is *Above* Eph. iv. 6. *all, and Through all, and in all*. 'Tis *That Sovereignty*, by which the whole *inanimate and irrational World* is in His hand as a dust of the Balance; and he does with it whatsoever he pleases. *That Sovereignty*, with regard to which *All created Intelligent Beings*, Men and Angels, are his Subjects and Servants; and he commands what he pleases in the Armies of Heaven, and among the Inhabitants of the Earth. *That Sovereignty*, by which the Son himself, who is King of Col. i. 19. Kings and Lord of Lords, (in whom it ii. 9. pleased the Father that *All Fulness* should dwell, even the *Fulness of the Godhead* bodily;) was Sent forth to recover and bring men back to their Father, and shall again at the End deliver up the Kingdom to God, 1 Cor. xv. even the Father, and be Himself Subject unto 24, 28. Him that put all things under him; that God may be *All in All*.

The last part of the description This Article gives us of the God in whom we believe, is, that he is the "*Maker of Heaven*
" and

“ *and Earth.*” That is : The *First Cause*,
 Rev. iv. 11. the *Creator* of all things : For whose *Plea-*
sure all things Now Are, and were at first
created. Ignorant men, in times of Hea-
 then darkness, worshipped the *Host of Hea-*
ven, the Sun, Moon and Stars, as the Au-
 thors of all Earthly Blessings. But we are
 distinctly Taught, what *Reason* also abun-
 dantly confirms, that all these things are
 mere *inanimate instruments*, and merely the
Work of His hands, who is the *Real Author*
 and *Living God* of Nature.

ARTIC. 2. And in Jesus Christ,
 his only Son, our Lord.

This Article very properly follows the for-
 mer ; According to That Direction of Our
 John xiv. 2. Saviour, *Ye believe in God, believe also in me :*
 1 Cor. viii. 6. And that of St. Paul ; *To Us there is but*
one God, the Father, of whom are all things,
and We in Him ; and One Lord, Jesus
Christ, by whom are all things, and We by
Him. The *First Article* is the Foundation
 of all Religion in general, both Natural and
 Revealed ; The *Second* is the Foundation of
 That *Method of Religion* instituted in particu-
 lar, for the Reconciliation and Salvation of
 Sinners. As we believe in the First place in
 the *Creator, Father, and Supreme Lord* of
 the Universe ; so we are to believe in the
 Next place in the *Saviour of Mankind*, the
 only Name given under Heaven, by which
 Sinners may attain unto Salvation. An ac-
 count of whose *Personal Character* and Pro-
 per

per Offices, is briefly and yet emphatically laid down in these Few words, "*Jesus Christ, his only Son, our Lord.*"

His *Personal character* is, that he is *The Only Son of God*. And his *Proper Offices* are expressed in the signification of the Names, *Jesus* and *Christ*, and *Lord*. The Name, *Jesus*, signifies a *Saviour*. And the Name, *Christ*, is the same as *Messiah* or *Anointed of God*; *Anointed*, to be our Great *High-Priest*, or *Mediator* and *Intercessor*; our *Infalible Prophet*, or *Teacher* and *Guide*; our *King*, of whose *Dominion* there shall be no *End*; and our *Lord*, at whose *Phil. ii. 10.* *Name every knee must bow, to the Glory of* God the Father.

In order to understand distinctly the *Personal Character* here given of *Christ*, that he is the *Only Son of God*; 'tis to be observed that This phrase, *Son of God*, has in *Scripture* several different Significations. *Angels* are styled the *Sons of God*, as having received from him their *Being* and their *Life*; and are under That denomination represented as singing together and shouting for Joy, at the Sight of the Creation of this visible World. *Job xxxviii. 7.*

Adam is upon the like account called the *Son of God*, as having received *Life* immediately from *God* himself, without the interposition of any *Human Parent*. Good *Christians* are still in a further sense stiled the *Sons of God*, as being *Members* of his *Church* or *Family*, as having received the *Spirit of Adoption*, the *Principle of a Spiritual Life*, and the *Promise of an Eternal one*. *Rom. viii. 14, 15.* But *Christ* is in a singular, in a higher and more peculiar manner *Eph. iii. 15.*

- manner than any of These, the Son and therefore the *Only Son* of God. And *That* likewise upon different Accounts. First, upon account of his being *conceived of the Holy Ghost*, in a miraculous manner; and *Therefore* (said the Angel to the Blessed Virgin) he shall be called *The Son of God*. Then upon account of his being appointed to the special Office of the *Messiah*: Say ye of him, *whom the Father hath sanctified, and sent into the World, thou blasphemest, because I said, I am the Son of God?* Then again, as being the *First begotten* from the Dead: God has fulfilled the Promise,—in that he has raised up Jesus again; as it is written,—*Thou art my Son, this day have I begotten thee: And declared him to be the Son of God with Power, — by the Resurrection from the Dead.*
- Then, as having *All Judgment* committed to him, and being invested with *All Power* in Heaven and in Earth; ruling as a Son over his Own house, being appointed of the Father Heir of all things, by whom also he made [*τὰς αἰῶνας*] the Ages: Angels and Authorities and Powers being made subject unto him: Himself being sat down on the right hand of the Majesty on high, and made so much better than the Angels, as he hath by inheritance obtained a more excellent Name than they: For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee?* But when he bringeth in the *First-begotten* into the World, he saith, *And let the Angels of God worship him.* Lastly, as having been from the Beginning in the Bosom of the Father, a Divine Person; having had glory with the Father,
- Luke i. 35.
John x. 36.
Acts xiii. 33.
Rom. i. 4.
John v. 22.
Matt. xxviii. 18.
Heb. iii. 6.
Heb. i. 2.
1 Pet. iii. 22.
Heb. i. 3, 4, 5, 6.
John i. 1, 18.
xvii. 5.

Father, before the world was ; being the Heb. i. 3.
 Brightness of his Glory, and the express Image
 of his Person ; even the Image of the invisible Col. i. 15--
 God, the first-born of every creature : For by 19.
 him [*δι' αὐτοῦ*, In or Through him, or with
 regard to him,] were all things created,
 [God created all things by Jesus Christ,
 Eph. iii. 9.] that are in Heaven, and that
 are in Earth, visible and invisible, whether
 they be Thrones, or Dominions, or Principali-
 ties, or Powers ; all things were created by him
 [*δι' αὐτοῦ*, Through him] and for him : And he
 is before all things, and by him all things con-
 sist : And he is the Head of the Body, the
 Church : Who is the Beginning, the First
 born from the dead ; that in all things he might
 have the pre-eminence : For it pleased the Fa-
 ther, that in him should all Fulness [even all Col. ii. 9.
 the Fulness of the Godhead] dwell.

The Proper Offices of Christ, are express-
 ed in this Article under the signification of
 the Names, "Jesus," and "Christ," and
 "Lord."

1. The Name, "Jesus," signifies a Sa-
 viour. For which reason it was given to
 Joshua in the Old Testament, as a Type ;
 and to our Saviour by the Angel before his
 Birth. *Thou shalt call his Name Jesus ; for* Matt. i. 22.
he shall Save his people from their Sins. Now
 This Salvation from Sin he obtains for us,
 by Teaching us the Way to Life and Immor-
 tality, which he hath clearly and distinctly
 brought to Light in the Gospel ; by deli-
 vering us from the Dominion of Sin, through
 Sanctification of the Spirit ; and by receiving

us finally into his everlasting Kingdom of Righteousness in Heaven. But more particularly and especially he is our Saviour in This; that, as our Great High-Priest, he offered Himself a Sacrifice to God, for Expiation of the Guilt of Sins truly repented of and forsaken; to purge our Conscience from dead works to serve the Living God; and by his own blood, obtained eternal redemption for us; and is entered into Heaven, to appear in the presence of God for us; where he Ever liveth, to make intercession for us. And because he thus lives for ever, and has an unchangeable Priesthood; therefore he is said in Scripture to be a Priest, not after the order of Aaron, which was in many respects an imperfect Priesthood; but after the order of Melchisedec, who was both Prince and High-Priest, and of whom is recorded neither Predecessor nor Successor, that he might be an Emblem of our true ever-living High-Priest.

2. The Name, "*Christ*," signifies *Messiah* or *Anointed*. And This, as it may have reference in general to All his Offices, so it more particularly denotes his being Sent to us as an infallible Prophet, Instructor and Guide, to reveal to us the whole Will of his Father, and bring us back unto God.

Luke iv. 18. *The Spirit of the Lord is upon me, because he has Anointed me to preach the Gospel to the poor.* And; God Anointed Jesus of Nazareth with the Holy Ghost, and with Power; who went about, doing good, &c. And upon

John i. 1. This Account he is called *The Word*, the

Rev. xix. *Way*, the Truth, and the Life: viz. That

23. John xiv. 6. *Prophet that should come into the World to,*
show

shew unto men the Way of Salvation, to bring men unto the Father, to give men Understanding that they may know—the True God and eternal Life. John vi. 14. Acts xvi. 17. John xiv. 6. John v. 20.

3. The title, “ Lord,” denotes his having a Right of Dominion over us, by vertue of his having redeemed and purchased us with his own Blood, and of his being appointed Heir of all things. For All Power is given unto him, in Heaven and in Earth: The God of our Lord Jesus Christ, the Father of glory,——having set him at his own right hand in the heavenly places, Far above all principality and power and might and dominion and every name that is named, not only in This world, but also in That which is to come. And he hath put all things under his Feet, (him only himself always excepted, who did put all things under him,) and gave him to be the Head over all things to the Church: Having highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father. And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no End. For his Name is, King of Kings and Lord of Lords. Heb. i. 2. Matt. xxviii. 18. Eph. i. 17--21. 1 Cor. xv. 27. Phil. ii. 9, 10, 11. Luke i. 33. Rev. xix. 16.

ARTIC. 3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

In

In This Article is to be considered the *General Doctrine*, that our Lord was *Conceived and Born*: And the *Particulars* of that doctrine; that he was *conceived*, by the influence of the *Holy Ghost*; *born*, of a *Virgin*; and of *That particular Person*, the *Virgin Mary*.

The *General doctrine*, that our Lord was *Conceived and Born*; is a declaration of our belief, that *That Divine Person*, who was in the *Beginning with God*, in the *Bosom of the Father*, and in the *Form of God*; did in the *Fulness of Time*, in order to redeem mankind by his *Sufferings and Death*, voluntarily and in compliance with his Father's good pleasure, condescend to become *Man*.

John i. 1, 2. 18. The *Word* was made *Flesh*, and dwelt among us: That is; *That Divine Person*, whose Name is called the *Word of God*, was made *Man*, was really made in the *Likeness of Men*, and not merely descended upon a *Man* and dwelt in a *Man*, (which was the doctrine of *Cerinthus*, that *Jesus* was not himself the *Christ* come in the *Flesh*, but that he was merely a *Man* upon whom the *Christ* descended from Heaven and united himself to him :) This *divine Person*, I say, was really made *Man*, was *conceived and born*; became subject to all the *Infirmities of Humane Nature*; was in all points tempted like as *We* are, yet without *Sin*; took part of *flesh and blood*, and was in all things made like unto his brethren, that he might be a merciful and faithful *High-Priest* in things pertaining to *God*, to make reconciliation for the *Sins of the people*; For in that *He himself* hath suffered,

Phil. ii. 6. Gal. iv. 4. John i. 14. John i. 1. Rev. xix. 13. Phil. ii. 7. 1 John ii. 22. iv. 2, 3, 15. v. 1. 2 John 7. Heb. ii. 14. 17. iv. 15.

suffered, being tempted, he is able to succour them that are tempted. This is That Humility and Condescension, which St. Paul so affectionately describes: *Let this (humble) Mind be in You, which was also in Christ Jesus: Who being in the form of God, (ὃς ἀπαυμὸν ἠγνόατο τὸ εἶναι ἰσὼς θεῶν,) was not earnestly desirous to appear in that Form of God, in which he might have appeared; But (ἐκένωσεν ἑαυτὸν) devested himself of That Glory, and took upon him the Form of a Servant, and was made in the Likeness of Men; And being found in fashion as a Man, he humbled himself, and became obedient unto Death, &c.* Phil. ii. 5-8.

This is the General Doctrine. The Particulars expressed in the present Article, are; that he was conceived by the influence of the Holy Ghost; that he was born, of a Virgin; and of That Particular Person, the Virgin Mary.

1. He was conceived, by the influence of the Holy Ghost. Some very Antient Writers understand those words of the Angel to the Blessed Virgin, *The Holy Ghost shall come upon thee*, to be meant of That Holy Spirit, which was Christ himself before his incarnation. But they are more generally understood to signify his being miraculously conceived, by the influence of the Holy Ghost. And this is very agreeable to the Analogy of the whole Gospel-Dispensation, which supposes All Miracles under the New Testament to be worked by one and the self same Spirit, 1 Cor. xii. which from the Beginning inspired the Prophets under the Old Testament, and was in
C Them

- 1 Pet. i. 11. *Them the Spirit of Christ, testifying beforehand the Sufferings of Christ, and the Glory that should follow. Whatsoever God does of This kind, from the Beginning to the End of the Whole Dispensation; the Scripture generally represents as being done by the Holy Ghost sent down from Heaven. And because What God does thus by his Holy Spirit, is in event the Same, as if he had done it immediately by Himself in his Own Person, hence the same individual Works are frequently ascribed both to God himself, even to the God and Father of all, who works them by his Spirit; and at the same time they are ascribed also to the Spirit, by which God works them. The Prophetick Writings of the Old*
- Is. xlviii. 16. *and New Testament are inspired of God,*
 1 Pet. i. 12. *because inspired by his Holy Spirit. Our*
 Rev. i. 1, *Bodies are stiled Temples of God, because*
 10 *they are Temples of the Holy Ghost; and*
 1 Cor. iii. *God dwells in us, by his Spirit. Ananias*
 16. vi. 19. *and Sapphira * are charged with lying unto*
 2 Cor. vi. *God, when they lied to the Holy Ghost; and*
 16. *with lying to the Holy Ghost, when they lied*
 Eph. ii. 22. *to Men inspired with the Holy Ghost; be-*
 * Acts v. 3, *cause Lying to the Spirit by which God speaks,*
 4. *is in effect and in reality Lying to God him-*
 John xiv. *self. The Miracles which our Lord him-*
 10. *self worked during the course of his Ministry,*
 Matt. xii. *are ascribed sometimes to the Father which*
 28. *dwelt in him, and sometimes to the Spirit*
 John iii. *which God gave not by measure to him. By a*
 34. *not unlike manner of speaking, Christ is*
 Acts x. 38. *sometimes spoken of as having created the*
 Rom. i. 4. *World; (of which nevertheless God, even*
 John i. 3. *the Almighty Father, is the Creator, for*
 Col. i. 16. *whose*
 Rev. iv. 11. *the Almighty Father, is the Creator, for*
 Eph. iii. 9. *whose*

whose Pleasure all things Are and were Created :) Because God created all things by Jesus Christ. And thus therefore likewise concerning our Lord's miraculous Conception: Because the Holy Ghost (said the Angel to the Blessed Virgin) shall overshadow thee, **THEREFORE** also That Holy thing which shall be born of thee, shall be called the Son of GOD; [not the Son of the Holy Ghost;] God in This Miracle likewise, as generally in Others, operating by his Spirit, even by one and the self-same Spirit, by which he worketh all in all. Heb. i. 2.
Luke i. 35.
1 Cor. xii. 11.
Ver. 6.

2. He was born, of a Virgin. The Reason of this, seems to be; because, not being originally of our Nature, but a Person infinitely of superiour Dignity to Men; and having præexisted in the Form of God, as the Angel of the Covenant, till the time of his Incarnation; this was the most natural Method, in which he could be made in the Likeness of Men. And miraculous as it was, there was still in this whole transaction nothing impossible, nor in the nature of the thing itself at all more difficult, than in the established Course of Nature. Phil. ii. 6.
Mal. iii. 1.
Zech. xii. 2.
Phil. ii. 8.

3. He was born, of This particular Person, the Virgin Mary. The Reason of This, was, that by his genealogy he might appear to be of the House and Lineage of David, according to the Scriptures. Luke ii. 4.

That the Blessed Virgin was a Person eminent for her Virtue and Piety, cannot be doubted; and it plainly appears in the Spirit with which her Magnificat, or Song of Praise, is expressed. So that, with the

- Luke i. 48. greatest reason, *from thenceforth All Generations were to call her Blessed*, who was exalted to be [*κεκυρωμένη*] *The Mother of our Lord*. But that she should therefore be *adored and invocated* after her Death, as if she had been appointed *Mediator between God and Men*; this is so absurd and profane, and such a manifest Departing from Christ *The One Mediator*; as if it had been invented on purpose by the Enemies of our Lord, to expose his Holy Religion to the Scorn and Ridicule of Unbelievers. What St. Paul says concerning the *Worshipping of Angels*, that a Man thereby *beguiles himself of his Reward, in a Voluntary Humility, intruding into those things which he hath not seen, vainly puffed up by his fleshly Mind, and not holding the Head which is Christ*; is, still much more, applicable to the *Worship of the Blessed Virgin*. For *Angels, we know, are ministering Spirits, actually sent forth to minister for them who shall be Heirs of Salvation*. Yet because they *minister only*, and have not Judgment committed unto them; therefore they are not at all to be applied to as *Mediators*. But the *Blessed Virgin and Other Saints departed*, are not so much as *Ministering Spirits sent forth to minister*; nor does it appear, that they have *Any Knowledge* at all of our Affairs. Our Saviour foreseeing the *Madness*, wherewith his pretended Followers in the latter Days would run into *This* among other Species of *Idolatry*, seems on purpose to speak always of the *Blessed Virgin* with a *peculiar and unexpected Slightness: Woman, What have I to do with Thee?*
- Ver. 43.
- 1 Tim. ii. 5.
- Col. ii. 18.
- Heb. i. 14.
- John v. 22.
- John ii. 4.

Thee? And: Yea RATHER Blessed are Luke xi. 28.
they that hear the word of God, and keep it.

And: My Mother and my Brethren are Luke viii.
These, which hear the word of God, and do 21.

it. And: Woman, behold thy Son. No John xix.
other reason can well be imagined, why our 26.

Lord should in so surprizing a manner affect, as it were, to take little Notice of so extraordinary a Person. And the Extravagancies of that Idolatry, which men who call themselves Christians, have in this matter fallen into, without any the least Shadow of Reason, or Colour of Scripture; is an amazing Instance of the Malignity of That Wilfulness, by which the Blind choose to follow the Blind. St. Paul's question may well be here put with the greatest Emphasis: O foolish Galatians, who hath BE- Gal. iii. 1.
WITCHED you, that ye should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth?

ARTIC. 4. Suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell.

The word, *Suffering*, though usually applied in particular to the Crucifixion of Christ, yet ought generally to be understood in a larger Sense, as including his Whole State of Humiliation, his Life of Sorrow, and his Painful Death.

That the *Messiah*, before his Exaltation, was to be a Person of Sufferings, (notwithstanding the vain Expectation of the Jews, to the contrary,) was plainly enough foretold

1 Pet. i. 11. in the Old Testament. *The Spirit of Christ which was in the Prophets, testified beforehand the Sufferings of Christ, and the Glory that should follow.* It was foretold, that he should be a man of Sorrows, and acquainted with Grief; that he should be cut off out of the Land of the Living; that His Soul should be made an Offering for Sin, and on Him should be laid the Iniquity of us all. Concerning This therefore, our Saviour, before his Death, frequently warned his Disciples; And, after his Resurrection, he confirmed their Faith by explaining it; And, after his Ascension, the Preaching of the Apostles to the Jews was, *that Christ must needs have suffered.*

In order to become capable of fulfilling these Prophecies and undergoing these Sufferings it was, that he was conceived of the Holy Ghost, and born of the Virgin Mary. He who, in his original State, was not capable of Suffering; condescended to be conceived and born, to be made Flesh, to be made in the Likeness of Men; on purpose that he might Suffer. And the first part of his Sufferings, was That very Incarnation itself; His laying aside the Glory which he had with God, and taking upon him the Form of a Servant. Then, in that State of Humiliation, during the whole course of his life; besides the natural Wants and Infirmities of Humane Nature, he was, in a particular manner, poor and afflicted, and generally had not where to lay his Head. He all along bore the contradiction of Sinners, and the Weaknesses of his Own Disciples. He went about, doing good to Others; but was perpetually despised and affronted

fronted *Himself*. And at last, was *betrayed* by *One* of his Disciples, and *forsaken* by *all the rest*; Was accused by the Jews, as a *Rebel* against the *Emperour*, and a *Blasphemer* against *God*; Was abused by the Roman Solders, buffeted, scourged, crowned with Thorns, mocked, and spit upon. Then he underwent an *Agony* of Mind, greater than can be expressed. And, after all, was put to a cruel and ignominious *Death*.

The *Reason* of his undergoing these Sufferings, was, that he might *put away Sin* by the *Sacrifice of himself*; that he might be a *Propitiation* for us through *Faith in his* Heb. ix. 26. *Blood*; that he might *redeem us from all in-* Rom. iii. *iquity, and purify unto himself a peculiar peo-* 25. *ple, zealous of good Works.* Tit. ii. 14. This is that great *Mystery* of the *Christian Religion*, which is usually by Divines styled the *Satisfaction* of *Christ*. The *whole* nature of which, we do not perhaps perfectly understand. But that which is both clear in *Scripture*, and agreeable to *Reason*; is *This*. By the *Nature of Things*, and by the *Appointment of God*, the just *Wages of Sin is Death*; Death, both *Temporal* and *Eternal*. Since therefore all men are *Sinners*, all men are subject to *Death*, and justly liable to the *Divine Displeasure*. And though all men are not *equally Sinners*, yet they are all *so far Sinners*, as that they cannot be *justified* in the *Sight of Him*, who is *of purer eyes than to behold evil, and cannot* Habak. i. *look on iniquity*; And therefore, according to 13. the natural course of *Justice*, they must needs *All come short of the Glory of God.* Rom. iii.

Nay, they who have done *all that is their Duty to do*, are still but *unprofitable Servants*. And to Such as have *Never sinned*, *Eternal Life and Happiness* is still merely a *Free Gift* of God, and which could not be in justice claimed as *due* of natural *Right*. For God, whose *Free Gift* our very *Being* is, can be under no *Obligation* of Justice, to make Any, even the most *Innocent*, creature *Immortal*. But when men *have sinned*, they have then not only no *Right* to *eternal Life*, but are *moreover* liable to such *Punishment*, as the *Governour of the Universe* shall think fit to inflict. And though upon true *Repentance*, natural Reason teaches and encourages Sinners to *hope* for *Mercy*; yet the *Degree* to which this mercy shall be extended, and the *Manner* in which it shall be dispensed, depend entirely on the good *Pleasure* of him who ruleth over all. Now here the Scripture has revealed to us, that the *Wisdom* of the Supreme Governour of the world, in order to deter men the more effectually from Sin; Heb. ix. 22. has thought fit to *appoint* that *without Shedding of Blood* there should be *No Remission*. By the *Shedding of the Blood of Christ* as a voluntary *Sacrifice for Sin*, This *Appointment* of God was *satisfied*; and the *Honour* and *Dignity* and *Authority* of his *Laws*, vindicated against *Sin*; And yet room made for the *Acceptance* of *Sinners* unto *eternal Life*, upon their sincere *Repentance* and *Amendment*. This is the *True Notion* of the *Satisfaction* of Christ.

This matter has sometimes been represented otherwise; as if, in strictness of *Justice*,

tice, God could not absolutely have forgiven Sinners, without such a complete Satisfaction. But since God is *Supreme Lord* of all, and may do what he will with his *Own*, and (without Wrong to Any) may remit of his *own Right* what he pleases, and gives no Account of his Doings, and may punish or forgive Sinners upon what Terms and Conditions he himself judges fit: It seems much more reasonable to resolve this Whole Method of man's *Redemption*, (not into any *absolute Necessity* in the nature of the Thing, as if God could not have found out any other means; Which it becomes not Us to presume to judge of :) It seems much more reasonable (I say) to resolve this Whole Method into the *Wisdom* and *Good Pleasure* of God, who chose to vindicate the Honour of his Laws and Government in This Way rather than any Other.

Upon the same ground may reasonably be *reproved* the Presumption of Those, who, undertaking to explain beyond what is written, have taken upon them to affirm, that the *Sufferings of Christ* were exactly equal to those which the *Damned* were to undergo. For the *Satisfaction* made to God, does not consist in This; that the Sufferings of Him who makes Satisfaction, be exactly the same with the Punishment due to Him for whom Satisfaction is made: But it consists in This; that God, who ruleth over All, is pleased to accept the voluntary Sufferings of our Saviour, as a sufficient *Vindication* of his Supreme Authority: So that upon the Merit of that Sacrifice, he can, consistently with

the *Honour* and *Dignity* of his *Laws*, accept the Repentance of returning Sinners, and *Freely* forgive them their past Sins.

If it be here further asked, *how* This Forgiveness of Sin is *Free*, as the Scripture constantly represents it; which yet God would not grant without so great a *Satisfaction*, as the Death of his Son: The Answer is plain: That it was no less truly a *Free Gift* of God, to *accept* and to *appoint* That Satisfaction; than it would have been to have granted *Remission*, without any Satisfaction at all. For he who *freely*, and without any Obligation, grants the *Means*; must be acknowledged as *freely* to grant the *End*, as if he had granted it any *other* way. God was not under Any Obligation to send his Son for our Redemption; Nor was our Saviour *obliged* to undertake that Great Work. But Sinful man, might justly have perished: And God could, if he had pleased, even *out of the Stones* of the Streets, have raised up Children unto Abraham. The Forgiveness of Sin therefore, through the *Satisfaction* of Christ; is, nevertheless, a *Free Gift*. And all possible Thanks are due to God, for thus extending to us his Mercy in Christ. And all humble Acknowledgment is also to be made to our Saviour himself; who *loved us*, and willingly gave himself for us.

Matt. iii. 9.

Gal. ii. 20.
i. 4.

After this Account of Christ's *Sufferings* in general, are to be considered the *Particulars* here added, of the *Time*, the *Manner*, and the *Consequences* of his Suffering. He suffered, "under Pontius Pilate; was
" crucified,

“ crucified, dead, and buried; he descended
“ into Hell.”

This Circumstance, of his suffering,
“ under Pontius Pilate,” that is, when That
Person was Governour of *Judea*; is inserted
for the sake of fixing the *Time* of his Suffer-
ing. And the *Reason* of thus ascertaining
the *Time*, is This. As the Prophet *Daniel* Dan. ix. 2.
declares that he understood by Books the num-
ber of the years that the Lord would accom-
plish in the Desolations of *Jerusalem*: So, in a
matter of much greater and more universal
importance, the Sufferings and Death of
Christ; it was very proper, the *Time* should
be kept upon Record; that it might appear, Gal. iv. 3.
he died in the *Fulness of Time*; at That pre-
cise *Time*, which had been antiently foretold; Dan. ix. 24.
at the Expiration of *Daniel's Seventy Weeks*
of years, that is, seventy times seven or four
hundred and ninety years. Which Prophecy
was by This Event, punctually accomplish-
ed. For from the *Seventh year of Artaxerxes* Ezra vii. 6,
the King (when *Ezra* went up from *Babylon* 7, 8.
—unto *Jerusalem*, with a Commission to
restore the Government of the Jews;) to
the Death of Christ, which was to finish the Dan. ix. 24.
transgression, and to make an end of Sins, and
to make reconciliation for iniquity; were pre-
cisely 490 (that is, seventy weeks of) Years.
And this *Time* of our Lord's Suffering, is
expressed in this Article of the Creed, not
by the *Date of the Year*, which antiently
was not so known and determinate a com-
putation; but by the *Name* of the then
Roman Governour; because *Records* were
kept

kept at *Rome*, of the Acts of their Governours in their several Provinces.

Gen. xlix.
10.

'Tis further observable upon This Head, that by our Lord's suffering under *Pontius Pilate*, who was a *Roman* Governour; is signified the completion of *Another* Prophecy, that the Messiah should appear when *the Sceptre was departed from Judah*; that is, when the *Jews* were become subject to the Empire of the *Romans*.

John iii. 14.

'Tis also remarkable that by This means, by his suffering under a *Roman* Governour, he was put to Death, not by a *Jewish*, but by a *Roman Punishment*; and *Thereby* likewise fulfilled some particular Prophecies, relating to the Manner and Circumstances of his Death: As, that *the Son of man should be lifted up, like the Serpent in the Wilderness, &c.*

Heb. xii. 2.

Is. liii. 12.

Mark xv.

28.

Heb. xii. 2.

Phil ii. 8.

What that particular *Punishment* was, is set forth in the next words; "*Was crucified.*" And This particular kind of death, it was *Therefore* prophesied our Lord should undergo, and he *Therefore* did undergo it; *because* it was a most *Painful* Death; Which is expressed in Scripture by his *enduring the Cross*. Also, *because* it was an *Ignominious* Death; such as *Thieves* and *Robbers*, the vilest of *Malefactors*, used to be put to: Upon which Account, our Saviour is declared to have been *numbred with the Transgressors*, to have *despised the Shame*, and to have *humbled himself and become obedient unto Death, even the Death of the Cross*. Lastly, *because* it was accounted an *Accursed* Death: For which reason the Apostle says,
Christ

Christ has redeemed us from the Curse of the Law, being made a Curse for us. Deut. xxi. 23. Gal. iii. 13.

The following Words, that he was "*Dead*;" are added in this Article, in opposition to an erroneous Notion of Some among the Antients, who imagined that Christ suffered *in appearance* only, and not *in reality*; or, that *Jesus* was not himself *the Christ*, but Compounded of *Two Persons*, one of which *Suffered*, whilst the other remained *incapable of suffering*. In opposition to which Errour, the Creed declares that he *so* suffered, as *really and truly* to *Die*. Of which, One Evidence was, his being pierced to the Heart with a *Spear*, so that out of his Side *came Blood and Water*. And John. xix. that Christ should indeed, not only *Suffer*, 34. but *Die*, (besides that it had been expressly foretold by the Prophets *Isaiah* and *Daniel*,) Is. liii. was necessary in order to his being a *Sacrifice* Dan. ix. 26. and *Expiation* for Sin. For since *the Wages* Rom. vi. of Sin, is *Death*; and God had been pleased 23. to appoint, that *without shedding of Blood* Heb. ix. 22. there should be *no remission*; it was necessary (not perhaps absolutely in the Nature of things, of which it becomes not US to judge; but, in and by the Appointment of God in his all-wise Government of the Universe, it was necessary,) that He, who was to redeem *Us* from *Death*, must, for the accomplishing of That redemption, *die Himself*. Wherefore, when it has been said by Some of greater Zeal than Knowledge, that *One Drop* of the Blood of Christ was of sufficient Value to redeem the whole World; and that consequently there might seem

seem to be no absolute necessity that he should actually *Die*; 'Tis to be observed in Answer to This, that, literally and properly speaking, not the *Blood*, but the *Death* of Christ, is the *Expiation* for Sin; and that therefore, when we are said in Scripture to
 1 Pet. i. 18, be *redeemed with his Blood*, 'tis only a figurative Expression for being redeemed by his
 19. *Death*. Which, by the way, shows the extreme Folly of the Church of *Rome*; Who, if they had, as they pretend, some of the *real Blood* not only of *Saints* and *Martyrs*, but even of *Christ* himself; yet from thence there would arise No Benefit or Indulgence to Sin.

It follows: "*And was Buried.*" Which is added principally as an Evidence of his being really *Dead*, and in order to the Demonstration of the Truth of his *Resurrection*.
 11. lxxi. 9. *He made his Grave with the Wicked, and with the Rich in his Death.*

The *Last* part of this Article, "*He descended into Hell,*" has the greatest difficulty in it. Some have understood this, as if Christ really *suffered* the *Torments* of the *Damned*. But This cannot possibly be True. For *Despair* of the Favour of God, *the Worm that never dieth*, 'tis evident could not possibly lay hold upon *Him*. Nor is it necessary in the *Nature* of *Satisfaction*, as I have before shown; that the *Satisfier* should undergo exactly the *Same Punishment*, that was due to the *Guilty*. But *Satisfaction* is what God, who ruleth over All, is pleased to *appoint* and to *accept*.

Others

Others have taught, that Christ *descended into Hell*, not Himself to suffer, but to *deliver Others* out of That Place of Torment. But This also, cannot be True. For the *Wicked*, according to the Declaration of Scripture, are not to be delivered at all. Nor did Christ *preach* in *Hell*, to the *disobedient old World*; but he *preached* to them here upon *Earth*, *before the Flood*, by His Spirit that was in *Noah*. On the contrary, the *Souls of the Righteous* are in the hand of *Wisd. iii. 1,* God, and there shall no Torment touch them. They are described in Scripture, as being in *Abraham's Bosom*; in a place of Refreshment, and not of Torment. *Luke xvi. 23, 25-*

Others have imagined, that Christ *descended into Hell*, to triumph over Satan in his *Own Kingdom*. But neither are the Devils yet confined to the bottomless pit, before the Day of Judgment: Nor, if they were, is That at all their Kingdom, but their Place of Punishment. The only Kingdom of the Devil, is the Dominion of Sin in the present World. And Here Christ triumphs over him, by destroying Sin, which is the Work of the Devil.

There is still Another Opinion, of those who conceive that Christ's *descending into Hell*, or *into the lower parts of the Earth*, may mean nothing more than his being Buried. But This also must needs be a Mistake. For, according to This Notion, the inserting of this latter part of the Article, after the preceding words, *Dead and Buried*; would have been a mere Tautology.

The

The *true* interpretation therefore of the words, “ *he descended into Hell;*” I think, is This. That, as his *Body* was laid in the *Grave*, so his *Soul* departed into the *State of separate Souls*; being resigned into the *Hands of the Father who gave it*; where *they, who die in the Lord, rest from their Labours*. In what particular *Place* this was; or *what* our Lord *did* there, ’till the time of his Resurrection; as it is no where revealed, so ’tis neither *possible* nor *of any use* for us to know.

The only Ground and Foundation of most of the forementioned Mistakes concerning this matter, is merely an erroneous Translation of a * *Hebrew* and † *Greek* word; which neither in the Old Testament nor in the New, nor consequently in the Creed, ever signifies the ‡ *Place of the Damned*, but in general only the *Invisible State of All* departed Souls.

ARTIC. 5. The third Day he rose again from the Dead.

That our Lord was buried on *Friday* in the afternoon, and rose again on *Sunday* morning, that is, on “ *the Third day;*” is evident in the *History* of the Gospel. But it being elsewhere expressly said, that he should continue *three days and three nights in the heart of the Earth*; for the reconciling of this, ’tis to be observed that the *Jews*, as *We* also do, by the word (*Day*) understand the Space of *twenty four hours*. Thus, when we say there are *Seven days* in the *Week*, we by the word (*Day*) understand the

* מָוֶת
† ἄδης.

‡ Γέννα.

Matt. xii.
40.

the space of *a day and a night*. Thus in *Genesis* in the History of the Creation, the word (*Day*) is used to signify the like *whole* space: *The evening and the morning were the First Day*. Gen. i. 5. Now nothing is more usual in common speech, than to express likewise a *Part* by the name of the *Whole*, as well as the *Whole* by the name of a *Part*. Thus we say, any thing was *three Days* in doing; which was begun on the *first Day*, and finished on the *third*. Wherefore when 'tis affirm'd our Lord should be *three days and three nights* in the heart of the Earth; 'tis to be understood, he was to be there *before the end of the first*, and *after the beginning of the third*, of *those Spaces of Time*, which are usually called *Days*, or *Days and Nights*. But This perhaps may be thought a matter of *smaller importance*: Though, indeed, it never can be without its just *Use*, to explain and reconcile any Texts of Scripture, which at first Sight may seem not to agree exactly.

The *Reason*, why our Lord continued such a *determinate time* in the Grave, before his Resurrection; was to *fulfill the prædiction* which he had expressly given his Disciples concerning that Particular. He had declared to them *before*, that *he must suffer* Matt. xvi. *many things of the Elders and chief Priests* ^{21.} *and Scribes, and be killed, and be raised again the Third day*: And that, as *Jonas* Matt. xii. *was three days and three nights in the Whale's* ^{40.} *belly, so should the Son of man be Three days and Three nights in the heart of the Earth.*

But because the *prædiction* itself would not have been given, unless it had upon
other

other accounts been before appointed that it should so come to pass ; Another reason therefore, why our Lord continued such a determinate time in the Grave, was to show that he was actually and really Dead. The Evidence of which, would not have been so great, if he had revived sooner.

The Reason, why he continued in the Grave for That space of time only, and no longer ; was, that he might not see corruption. It was sufficient, that he was proved to be really Dead : But God did not think fit to suffer his Holy One to see corruption.

One thing further concerning the Time of Christ's Resurrection, is remarkable : That it was on the Day after the Jewish Sabbath, that is, on the First day of the Week : From whence, in the Christian Church, That day has always been observed as the Lord's day. The Jewish Sabbath, in commemoration of the old Creation, was the seventh or last day of the Week : But Christ's rising from the dead, or the Beginning of the New creation, being to Us of the greater importance : hence the day of his Resurrection, the First day of the Week, has from that time been to Christians the Lord's day. As, at the Coming out of Egypt, God commanded that That Month should
 Exod. xii. 2. *for the future be the beginning of months, the first Month of the year to the Jews : So, from the time of our Lord's Resurrection, which was the Beginning of a greater Deliverance ; the Day of his rising, the First day of the Week, was by the Apostles observed as the Lord's day. Hence we read*
 that

that they used to meet on the *First day of the Week*, to preach and to break Bread. And St. Paul advises; upon the *First day of the week*, let every one of you lay by him in store, as God has prospered him, for charitable Uses. And St. John, in his *Revelation*, calls That day by Name, the *Lord's day*.

In the *Doctrine itself*, the Particulars principally to be considered, are; The *Testimony* we have of the *Truth and Certainty of the Fact*, that our Lord did really rise from the dead: And, the *Design, the End or Effect*, of this his Resurrection.

The *Testimonies to the Truth and certainty of the Fact*, are: The *Evidence of his Enemics*, the *Watchmen* set by the Jews at his Sepulchre: The *Testimony of Women*, to whom he first appeared: The *Witness of One, of Two, of All the Apostles*, to whom he showed himself at several times, and conversed with them for forty days together: The singular and extraordinary *Testimony of St. Thomas*: The *Evidence of above 500 brethren at once*, who all saw and conversed with him, and many of them died for the *Truth of their Testimony*: The *Evidence of St. Paul*, who saw him last of all the disciples: The *Witness of Angels*: And, in the last place, the *Testimony of God himself*, bearing them witness both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will.

The *Design, the End or Effect*, of Christ's Resurrection was,

I. To declare his *Victory over Death*; God having raised him up, and loosed the pains of

Acts xx. 7.

1 Cor. xvi. 2.

Rev. i. 10.

Matt. xxviii.

11.

Matt. xxviii.

9.

Luke xxiv.

34.

1 Cor. xv. 5.

Luke xxiv.

13.

Luke xxiv.

36.

Acts i. 3.

John xx. 26.

1 Cor. xv. 6.

1 Cor. xv. 8.

Luke xxiv.

5.

Heb. ii. 4.

Acts ii. 24.

of

of Death, because it was not possible that he should be holden of it. Neither can he die any more: Death hath no more dominion over him. By this Victory over Death, he is declared to be the Son of God with Power, according to the Spirit of Holiness. The Sufficiency of his Satisfaction, and the Acceptableness of his Sacrifice of himself to God, is hereby evidenced. And our Justification consequently, or the Remission of Sin upon true Repentance and Amendment, is hereby assured to us: God having begotten us again unto a lively Hope, by the resurrection of Jesus Christ from the dead.

The only Question here arising, is, how and in what sense the Scripture in Many places declares that God raised up Christ from the dead; and yet, in Some places, he speaks of raising up himself, and of having Power both to lay down his Life, and to take it again. But the explication of this matter, is not difficult. 'Tis true that Christ raised up himself, because he really had in himself That Power: And yet 'tis true also, that the Father raised him up, because 'twas from the Father he received even That very Power of raising up himself.

John x. 18. I have Power, saith he, to lay down my life; and I have Power to take it again: This Commandment have I Received of my Father.

Thus in another place: The Son, saith he, can do nothing of himself, but what he seeth the Father do; for, what things soever He doth, these also doth the Son likewise.——
For as the Father hath life in Himself, so
bath

hath he Given to the Son to have life in Himself.

2. Another End and Design of Christ's Resurrection, was to assure us, that, if we ^{Rom. vi. 5.} be planted together with him in the likeness of ^{8.} his Death, we shall be also in the likeness of ^{Rom. viii.} his Resurrection: That, if we be dead in Christ, we shall also live with him: That, if the Spirit of him that raised up Jesus from the dead, dwell in us; he that raised up Christ from the dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us.

3. The Resurrection of Christ teaches us therefore, lastly, that 'tis absolutely necessary in the spiritual sense, in order to our being quickened together with Christ, that we ^{Col. ii. 13.} first become dead unto Sin; That, like as ^{Rom. vi. 11.} Christ was raised up from the dead by the Glo- ^{Rom. vi. 4.} ry of the Father, even so We also should walk in newness of Life.

ARTIC. 6. He ascended into Heaven; And sitteth on the right hand of God, the Father Almighty.

Our Saviour, after his Resurrection, having showed himself alive to his Disciples by ^{Acts i. 3.} many infallible Proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God; having opened their ^{Luke xxiv.} Understanding and expounded unto them in all ^{45.} the Scriptures, the things concerning himself; ^{Luke xxiv.} and having given commandments unto the A- ^{27.} ^{Acts i. 2.} postles

postles whom he had chosen : He departed from them, by ascending up visibly into Heaven.

The Manner of this his ascending, was with Glory and Majesty. Such as is described in the Prophecy; *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in* : And referred to by the Angels, when they said to the Apostles; *He shall So come, in like manner as ye have seen him go into Heaven*. And by St Paul, in his application of those words of the Psalmist; *When he ascended up on high, he led captivity captive*.

Pf. xxiv. 7.
A&S i. 11.
Eph. iv. 8.
Pf. lxxviii. 18.

The Place he ascended to, is Heaven; That is, the place where God in a more immediate and particular manner manifests his Presence and Majesty. Not that God is or can be really present in any one place, more than in another: But he can manifest his Glory, where and in what manner he pleases. And where he does this in the most conspicuous manner, That Place is called his Habitation, his Throne, his Presence. Because Heaven is higher than the Earth; because Thence is derived all Power and Influences upon Earth; because There is the habitation of Angels attending upon the Commands of God; for these reasons, God who is really and necessarily present every where alike, yet, with regard to the Exercise of his Power and the Manifestation of his Glory, is represented to Us as being particularly in Heaven. To That place therefore did Christ ascend unto his Father, even to the highest Place of Glory and Majesty, in-

to

to the most immediate Presence of God; far above all Heavens, as St Paul expresses Eph. iv. 10. it.

The Reason of his ascending thither, was, because Many Ages were still to come, before the general Judgment: Him therefore Acts iii. 21. the Heaven must receive, until the times of restitution of all things. Besides: As, in the Jewish Temple, the High Priest Alone once Heb. ix. 7, every year entred into the Holy Place, with²⁵ Blood of Others; so Christ, having once in Heb. ix. 26, the end of the world put away Sin by the Sacrifice of himself, it was necessary that HE, with his own Blood, should enter once likewise ix. 12, into the Holy Place, having obtained eternal Redemption for us: That is, it was necessary that he should ascend into Heaven, there to present his most acceptable Oblation before God, as a Propitiation for the Sins of the World. For Christ is not entred into the Holy ix. 24, Places made with hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us.

It follows; "And sitteth on the right hand of God, the Father Almighty." Now here, as the word Heaven signifies not so much a Place, as a State of Happiness, Majesty, and Honour; so "the right hand of God" signifies, not a Situation, (for God has no Hands, no Shape or Parts,) but it signifies a State of high Dignity, Power and Dominion, next and immediately after God himself, the Father of all. For which reason, 'tis styled in several places of Scripture, the right hand of Power, the right hand Mark xiv. of the Power of God, the right hand of the⁶² Throne

Luke xxii. 69. *Throne of God, the right hand of the Majesty on high, and the right hand of the throne of the Majesty in the Heavens.* And the same thing is elsewhere set forth, under the following Phrases: That he hath put all enemies under his Feet: That all Power is given unto him in Heaven and in Earth: That Angels and Authorities and Powers are made subject unto him: That he is set far above all Principality and Power and Might and Dominion and every Name that is named, not only in This world, but also in that which is to come; the God of our Lord Jesus Christ, the Father of Glory, having put all things under his feet, and given him to be the Head over all things to the Church; and having given him a Name which is above every Name, that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue should confess that Jesus Christ is Lord, to the Glory of God, the Father. All which things are emphatically contained in this One expression, that he "sitteth on the right hand of God;" that he is set down with his Father in His Throne; so that the Throne of God is now the Throne of God and of the Lamb.

The word "Sitting," is not to be understood of a particular Posture, (for in other places of Scripture 'tis expressed that he *Is* at the right hand of God, and that he *Stands* at the right hand of God;) but the word, *sitting*, is used in Scripture the most frequently, because it most properly denotes a full Possession of Dignity, and Perpetuity in retaining

ing it. *After he had offered One Sacrifice for Sins, he for ever sat down on the right hand of God, having perfected for ever them that are sanctified.*

His Office, during this his Sitting at the right hand of God, till his Coming to Judgment; is to *intercede* for us. Thus the Scripture declares, that he *maketh intercession for the Transgressors*; That he *appears in the presence of God for us, and ever liveth to make intercession for Them that come unto God by him*: That we have an *Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our Sins*; that is, for the Sins of those who truly repent and amend. That he Alone is the *One Mediatour between God and Men, the Mediatour of the New Testament, having purchased to himself a Church with his own Blood, and given himself for our Sins, that he might deliver us from this present evil World*. Wherefore all Those do greatly dishonour him, who, by a *Shew of Wisdom in Will-worship and Humility*, join with him *Other Mediatours of their own appointment, such as the Blessed Virgin or Saints or Angels*. Which is, in *St Paul's language, not holding the Head*.

Lastly; The Person, at whose right hand Christ sits, is "*God,*" even "*the Father Almighty.*" Concerning which, see the *First Article of the Creed*.

ARTIC. 7. From thence he shall come to judge the Quick and the Dead.

D

In

In the words of This Article, there is nothing difficult to be explained. Yet, of all the Articles in the Creed, This is to Us of the greatest importance. And there are contained in it *Many* Particulars worthy of our most serious consideration.

In the first place, the *Proof* that there *shall be* an universal Judgment, is both manifold and clear; founded in the Light of *Natural Reason* in *Men*, and confirmed by express *Revelation* from *God*. The *Probability* of it, may very strongly be collected; from the consideration of *Mens* being in their Nature *Accountable* Creatures, seeing and *distinguishing necessarily* between *Good and Evil*, choosing *freely* and determining their *own Actions*, and consequently being *worthy* of *Blame* or *Commendation*, of *Punishment* or *Reward*: From the natural and unavoidable *Apprehensions* of *Conscience*, which all men find hereupon arising within their own Breasts: And from our correspondent natural Notion of *God*, as supreme Governour and righteous Judge of the World. This *Probability* is confirmed, by *Many* though *obscure* intimations in the *Old Testament*. And in the *New Testament* the *Truth* is ascertained, by numberless clear and express Declarations: It being the whole Design of almost every part of the Writings of the Evangelists and Apostles, to assure us that *God hath appointed a day, in the which he will judge the world in righteousness, by That man whom he hath ordained.*

Acts xvii.
31.

The *Descriptions* the Scripture gives us of the *Solemnity* of This great day, are very moving

moving and affectionate. That the Heavens ^{2 Pet. iii.} shall pass away with a great Noise, and the ^{10.} Elements shall melt with fervent Heat; the Earth also, and the works that are therein, shall be burnt up. That the Lord cometh with ^{Jude 14.} ten thousands of his Saints, to execute judgment upon all. That when the Son of Man ^{Matt. xxv.} shall come in his Glory, and all the Holy Angels ^{31.} with him, then shall he sit upon the Throne of his Glory; And before him shall be gathered all Nations; and then shall he reward every ^{Matt. xvi.} man according to his Works. That the Lord ^{27.} Jesus shall be revealed from Heaven with his ^{2 Thess. i.} mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel. That the Lord himself shall ^{1 Thess. iv.} descend from Heaven with a Shout, with the ^{16.} Voice of the Arch-angel, and with the Trump of God. That all that are in the graves ^{John v. 28.} shall hear his voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation. See also, ^{Dan. vii.} 9, 10. ^{Rev. xx.} 11, 12, 13.

The exact Time of this general Judgment, being one of those Seasons which the ^{Acts i. 7.} Father has put in his own Power; it is not for Us to know, or pry into it. Of That day ^{Mark xiii.} and That hour knoweth no man, no not the ^{32.} Angels which are in Heaven, neither the Son, but the Father. One thing the Scripture assures us of, that it shall come suddenly as a Thief in the night; as the Flood upon the ^{1 Thess. v.} old world, or as the destruction of Sodom and ^{Luke xvii.} Gomorrha, when they were eating and drink-^{26—30.} ing and suspected nothing. That it is very

near to every one of us, is also very evident : Because, how many Ages soever the World may continue, yet to every particular person the time of his own Death must determine the Conditions, upon which His sentence will depend at the general Judgment.

Luke xxi.
24.

2 Thess. ii.
2.

There were Many in the Apostles time, who, by a misapplication of certain Prophecies relating to the destruction of *Jerusalem* and of the *Jewish State*, were led to think that the World would come to an end in *That Age*. But from our Saviour's own Prophecy, that *Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*; which is clearly a prædiction of a long season : And from the Apostles exhortation, *Be not soon shaken in mind, as that the day of Christ is at hand; let no man deceive you by any means; for That day shall not come, except there come a falling away first, and That man of Sin be revealed*: 'Tis evident, that not the *End of the World*, but only the destruction of the *Jewish State*, was to be expected in *That Age*. Nevertheless, whatever be the *Time*, how near or how distant soever, wherein the World is to end; 'tis (as I have said) the same thing to *Us*; seeing our particular Concern in the general Judgment, will depend entirely on the State wherein *we ourselves* leave the World, which we are very sure we must speedily do.

The *Person* to be our Judge, is our Saviour himself; The same person, who condescended to take our Nature upon him, to be made subject to all our Weaknesses and Infirmities,

Infirmities, and to be in all points tempted Heb. iv. 15. like as we are, yet without Sin: Who therefore can be touched with the Feeling of our Infirmities.

The persons to be judged, are all Mankind; "*the Quick, and the Dead:*" those who shall then be found *Alive*, and those who have *died* in all foregoing Ages; *all*, both small and great, rich and poor, from the highest Prince to the meanest Beggar. In This Judgment therefore, by *Force* or *Power* shall no man prevail. *Riches*, shall find no place for Bribery or Corruption. *Learning* and *Wit*, shall be able to make no *Evasions*. *Poverty* and *Worldly consideration*, shall move no *Compassion*. *As many as have* Rom. ii. 12. *sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law.* The *Righteous* alone shall be exalted in That day. And the *Wicked*, how numerous, how potent soever, shall say to the *Mountains and Rocks*, Rev. vi. 16. *fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.*

The *Things* men shall be judged for, are all their *Actions, Words, and Designs*; publick or secret. Nothing shall be hid from the Eyes of the All-seeing Judge. *For God* Eccles. xii. *shall bring every Work into Judgment, with* 14. *every secret thing, whether it be good or whether it be evil. He will bring to Light the* 1 Cor. iv. 5. *hidden things of Darkness, and will make manifest the Counsels of the Hearts: and then shall every man have Praise of God.*

The Manner of this final Judgment, shall be with *exact Justice*, according to every man's Desert. For the Judge of all the Earth will do what is Right, and with Equity shall he judge the Nations. To them who, by patient continuance in well-doing, seek for glory and honour and immortality, he will give eternal Life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath. And not only in general will reward the Good, and punish the Evil; but moreover in particular, each of these according to their respective Degrees. He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. They that be wise, shall shine as the brightness of the Firmament; and they that turn many to righteousness, as the Stars for ever and ever. And as one Star differeth from another Star in Glory, so also is the Resurrection of the Dead. One shall be made Ruler over Ten Cities, and another over five, and another over two. One, shall receive a Prophet's Reward; and another, shall receive a righteous man's Reward; and a third, inferiour to Both of these, yet shall in no wise lose his Reward. In like manner, in the distribution of Punishments; one shall be beaten with many Stripes, and another with Few. Some, shall receive a greater damnation: And concerning Others our Lord declares, that it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for Them. For unto whomsoever much is given, of him shall be

Gen. xviii.

25.

Ps. xcvi. 9.

Rom. ii. 7.

2 Cor. ix. 6.

Dan. xii. 3.

1 Cor. xv.

41.

Luke xix.

17, 19.

Matt. xxv.

22.

Matt. x.

41, 42.

Luke xii.

47, 48.

Matt. xxiii.

14.

x. 15.

Luke xii.

48.

be much required; and to whom men have committed much, of him they will ask the more.

ARTIC. 8. I believe in the Holy Ghost.

The Creed, being a Paraphrase upon the Form of Baptism, is distinguished under *Three* principal Heads. Our Belief in *God*, the *Father and Maker of All*. Our Belief in the *Son of God*, Jesus Christ, the *Redeemer and Judge of Mankind*. And our Belief in the *Holy Spirit of God*, the *Inspirer of the Prophets and Apostles*, and the *Sanctifier of the Hearts of all Good Men*. For as *there* 1 Cor. xii. 6. *are diversities of Operations, but it is the same* ver. 5. *GOD, which worketh all in all; And as there* ver. 4. *are Differences of Administrations, but the same LORD; so also there are diversities of Gifts, but the same SPIRIT.*

What the *Metaphysical Nature* of this *Holy Spirit* is, the Scripture has no where defined. He is the *Spirit of the Father*, because he *proceedeth from* (or is sent forth from) *the Father*. And he is the *Spirit of the Son*, because *Christ sends him unto us from the Father*. John xv. 26.

The *Offices* which the Scripture ascribes to the *Holy Spirit* are: That in the *Prophets* 1 Pet. i. 11. from the Beginning it testified beforehand to the *Sufferings of Christ*, and the *Glory that should follow*: That afterwards he was sent forth in a more *Extraordinary* manner, to be the *Comforter and Director of the Apostles*; John xiv. 16, 26. To guide them into all *Truth*, because he John xvi. 13. should not speak of *Himself*, but *whatsoever*,

John xiv.
26.

he should hear, that should he speak: To teach them all things, and bring all things to their remembrance, whatsoever Christ had said unto them: To support them against the Powers of the World: To instruct them, without premeditating, what they should answer before their Persecutors: To bear Witness to Christ, with Signs and Wonders and with divers Miracles and Gifts, according to the Will of God: And finally, to abide with Christ's Followers for ever, even unto the end of the World, as the Great Sanctifier of the Hearts of good men.

Mark xiii.
11.

1 John v. 6.

Heb. ii. 4.

John xiv.

16.

Matt. xxviii.

20.

Rom. xv.

16.

1 Pet. i. 2.

Acts xi. 24.

Our Duty, with regard to the Holy Ghost, is to pray to God our Father continually, for the Assistance of this His Holy Spirit; whereby we may be enabled to overcome all the Temptations of Sin. We are to receive his Testimony, as delivered down to us in the Writings of the Apostles and Prophets: To obey his good Motions; be solicitous to obtain his Gifts and Graces, which are the Habits of Moral and Christian Virtues; and be careful, above all things, not to quench and grieve and drive him from us, lest we be found to do despite unto the Spirit of Grace.

1 Theff. v.

19.

Eph. iv. 30.

Heb. x. 29.

There is one thing particularly needful to be here taken notice of: That, to follow the guidance of the Holy Spirit, is not, to follow Enthusiastick Imaginations; but to be guided by That Doctrine, which the Holy Ghost inspired the Apostles to teach; and that we obey it in the Practice of all Moral and Christian Virtues, which are the Fruits of the Spirit. The Apostles were directed by a Mi-

Gal. v. 22.

Eph. v. 9.

a *Miraculous* assistance of the *Spirit*, upon every extraordinary occasion. But we have *Now* no Promise of any such miraculous direction. To obey the Spirit *Now*, is to obey his *Dictates* as delivered down to us in the *inspired* Writings: And to be a *Good man*, is *Now* the *only* Evidence of being full *of the Holy Ghost*. Acts xi. 24.

ARTIC. 9. The holy Catholick Church: The Communion of Saints.

The "*Catholick*" Church, is the *universal* or *whole* Church of God. But the phrase is used in a considerable variety of Significations.

I. In the first place, the Scripture represents Mankind so universally corrupt and degenerate, as that *All have sinned and come short of the Glory of God*; and that *no flesh can be justified in His sight, who is of purer eyes than to behold evil, and cannot look on iniquity*. Rom. iii. 23. ver. 20. Habak. i. 13. Nevertheless, being essentially infinite in *Goodness* and *Compassion*, as well as in all other Perfections; he sent his Son into the World, to recover men from Sin, and to *redeem them to God by his Blood*. That is; 1 Pet. i. 19. That through the Merits of his *Death*, and Rev. v. 9. through his continual *Mediation* and *Intercession*, all true *Penitents* might, in a Method consistent with the *Wisdom* of God's Government and with the *Honour* and *Sacredness* of his *divine Laws*, obtain *reconciliation* with God, and have *Access* unto the *Throne* of Grace.

Grace. Christ having thus died for the redemption of mankind ; God *raised him from the dead*, and *exalted him to his own right hand in the heavenly Places*, and gave him a *Name above every Name*, and a *Kingdom* which should *never be destroyed*. Subjects of this Kingdom, and Partakers of his Glory, shall all those be, out of the whole bulk of Mankind ; who, by sincere Repentance and true renewed Obedience, become capable of applying to themselves the Redemption purchased by Christ. And *These* are, in the *Largest* sense of the word, his *Catholick Church*. All *virtuous and good men*, who have feared God and kept his Commandments, from the Beginning of the World ; Whether under the *Law of Nature* only ; as *Enoch and Noah, Melchisedec and Job, Abraham* and the Patriarchs, and *Many who from the East and from the West and from the North and from the South shall come and sit down with These in the Kingdom of God* : Or, under the *Jewish Dispensation* ; having observed the *Law of Moses*, and looked for redemption, and waited for the consolation of *Israel* : Or, under the *Gospel-state* ; having believed in the name of *Christ*, and obeyed his Laws as delivered in the Gospel : These are, in the *Largest* and *Highest* sense of the word, the true *Catholick Church* of Christ, his *Spouse* and his *Body*, his *Brethren* and his *Members*, his *Sheep*, his *Inheritance*, the *Subjects* of his eternal *Kingdom*. This is That *Church*, which Christ loved and gave himself for it ; that he might sanctify and cleanse it, and present it to himself a glorious

Phil. ii. 9.

Dan. vii 14.

Luke xiii.
29.Luke ii.
25, 38.Eph. v 25,
26, 27.

glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish, even undefiled and without fault, before the Throne of God. This is that general Assembly and Church of the first-born which are written in Heaven; even the Spirits of just men made perfect. This is the true Mount Sion, the City of the living God, the heavenly Jerusalem; making one Blessed and complete Society, with an innumerable company of Angels, and with Jesus the Mediatour of the New Covenant, and with God the Judge of All. This is the First and Principal Notion of the Holy Catholick Church.

2. The "Holy Catholick Church" signifies in the next place, and more usually, the Christian Church only, as distinguished from the Jewish and the Patriarchal; The Church of Christ spread over all the World, as distinguished from the Jewish Church which was particular to one Nation. This is That Church, which being built upon the Foundation of the Apostles, among whom Peter was a Rock or one firm foundation-stone, and Jesus Christ himself the Chief corner-stone; is by their Disciples and Followers propagated through all generations, unto the End of the World: Christ having promised to be always with it, and protect it, that the Gates of Hell, that is Persecution and even Death itself, should not be able to prevail against it. This is That Church which though persecuted by Unbelievers, corrupted by [ἀπιστοις] worldly Factions, distracted by Schisms, and most of all deformed by temporal Prosperity and the vitious lives of its

its professed Members; yet shall finally prevail and be restored in such Purity, that
 Rev. xi. 15. *the Kingdoms of the World shall become the Kingdoms of our Lord and of his Christ, and*
 Isa. ix. 9. *the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

3. The "*Holy Catholick Church*" sometimes signifies still more particularly That *Part* of the universal Church of Christ, which in the *present* Age is *Now* living upon Earth; as distinguished from Those who have gone *before*, or shall come *after*. And These are the *present* True Members of Christ, wheresoever dispersed, or howsoever distinguished, over the Face of the whole Earth. This is the *present Church militant*, the *Invisible Church*, known only to God the Searcher of Hearts; who, among Christians of All Nations, and of different Rites, and great Diversity of Opinions, knows Who they are that worship him in Spirit and in Truth, and obey him with Simplicity and Sincerity of Heart.

4. The term, "*Catholick Church*," signifies in the last place, and most frequently of all, That *Part* of the universal Church of Christ, which at *any particular Time* is *Visible* upon Earth, in an *outward Profession* of the Belief of the Gospel, and an external *Communion* of the Word and Sacraments. And This is that Great *Field*, wherein grow together the *Corn* and the *Tares*. This is the *Net* in our Lord's Parable, wherein are inclosed both *good* fish and *bad*. This is the mixt Society of sincere Christians and Hypocrites, who shall not be separated till the *end of the World*. The

Matt. xiii.
24, 25.

ver. 47, 48.

ver. 39.

The *Church of Rome* pretends to be *itself* This whole *Catholick Church*, exclusive of all other Christian Churches. Which is the same Absurdity, as for a single *Member*, nay for a *Member* after it has cut itself off from the *Body*, presumptuously to call *itself* the *Whole Body*. They pretend also to give several *Marks* or *Notes* of the true *Catholick Church*. Such as are, *Visibility*; whereby they mean *Temporal Grandour* and *Prosperity*: Which is in Scripture, on the contrary, more generally a mark of *Errour*. *Universality*; whereby they mean *Extent of Country*: In which point, *Mahometanism* and *Paganism* far exceed them. *Antiquity*; whereby they mean, not *primitive* Antiquity, but a *Succession* of *Many corrupt Ages*. Also *Miracles*, in proof of new Doctrines: Against attending to which, our Saviour and his Apostles have given us the most express Cautions. In reality, *Marks* or *Notes* of the *True Church* there possibly can be none, besides *That One* which makes it to be the *True Church*; viz. its teaching the same unvaried Doctrine, which *Christ* and his *Apostles* taught from the Beginning. Which Doctrine is briefly and clearly contained, in the *Creed* and in the *ten Commandments* professed by all Christians, in all Ages and in all Countries, at their Baptism. To This doctrine the *Church of Rome* has not adhered, but has corrupted it with *Many Additions*; and, by mixing the Authority of *Popes* and *Councils* and *vain Men* with That of *Christ*, has, like the *Jews* of old, by

Matt. xxiv.
4, 5, 24.
2 Theff. ii.
9.

by the *Traditions of Men* made void the *Commandments of God*.

There is one thing further to be observed upon this Head: That the *Catholick* or *Universal* Church of Christ being dispersed over *many Nations*, who live under *various Laws* and *Forms of Government*; therefore every *Particular* Church must of necessity have a Power to appoint its *own Rites, Forms, and Ceremonies*. In which matter, the *End* being *Order, Decency, and Peace*; the *Rule* is, to avoid *Contentiousness*, and every thing, as far as possible, that is likely to give *Offence* or cause *Divisions*.

The *Second* part of This Article, "*The Communion of Saints*," may likewise, as the Former, be taken in different senses.

If the *Holy Catholick Church* be understood to signify *all good men*, under all the different Dispensations of Religion, from the Beginning to the End of the World: Then the *Communion of Saints* consists in This; that they are All, Servants of the same *God*; all guided and sanctified, after divers manners, by the same *Spirit* all live in *Hope* of the same divine *Promises*, made known at sundry times, and in different ways and degrees; and shall all finally be made Partakers of the same *Glory*, according to their different Capacities and Deserts, in the eternal Kingdom of God.

But if by the *Holy Catholick Church*, be meant the *Christian Church* only; Then the *Communion of Saints* consists further in This; that they are, not only *Servants* of the same *God*, and *Heirs* in general of the same *Promises*;

Promises ; but that they have communion also in professing particularly the same explicit Faith in Christ, of whom the Antients had but an obscure expectation as of Him that was to come : That they are Members of his peculiar mystical Body, united under Him as their Head ; governed by the same Laws, and partaking of the same Ordinances, of the Gospel. So that they, being Many, are Rom. xii. 5. One Body in Christ ; and every one Members one of another. There is One Body, and Eph. iv. 4. One Spirit, even as they are called in One Hope of their calling : One Lord, One Faith, One Baptism, One God and Father of all, who is above all.

Consequently 'tis the Duty of All Christians, living together at the same time, to endeavour to keep this unity of the Spirit in the Bond of Peace, by uniting in a visible and external Fellowship of Love and Charity ; joining publickly in the same worship of God ; mutually assisting, comforting, instructing Eph. iv. 2. each other ; with all lowliness and meekness, with long suffering, forbearing one another in Love : In a word, doing all the good Offices, that it becomes Members of one and the 1 Cor. xii. 12—27. same Body to do for each other.

As to those who do not live upon Earth at the same time, the Communion of Christians with Saints departed, consists in our being fellow-citizens with the Saints, and of the Eph. ii. 19. household of God ; members of the same Ci- Heb. xii. 22. ty of God, the heavenly Jerusalem ; having Phil. iii. 20. our Conversation in heaven, from whence also we look for the Saviour Jesus Christ. It consists in setting before us their Examples, imitating

imitating their *Patience* and all other *Vir-
tues*, and praying to God that *His Kingdom
may come*; when we, together with Them
shall have our perfect consummation and
bliss both in Body and Soul, in His eternal
and everlasting Glory.

But for *Us* to direct *Prayers* to *departed
Saints*, as the Church of *Rome* has presump-
tuously taught men to do; neglecting the On-
ly and All-sufficient Mediatour whom God
has expressly appointed to That Office, or
taking upon ourselves to join Others with
him; is evidently unwarrantable and sinful.
For neither is it possible for us, before the
day of *Judgment*, to know certainly *Who
Are* Saints; neither, if we *did* know this,
have we Any reason at all to believe they
can *bear* our *Prayers*; nor, if they *could*,
are they at all appointed of God to be *Me-
diators* or *Intercessors* for us. If therefore
praying to *Angels*, who we are sure *Are*
Heb. i. 14. ministring Spirits sent forth to minister for
them who shall be Heirs of Salvation, is ex-
pressly forbidden in Scripture; and the
worshipping of *Angels* be a beguiling ourselves
Col. ii. 18, of our Reward, in a voluntary Humility, (in
23. a Show of Wisdom in Will-worship and humili-
ty,) intruding into those things which we have
not seen, vainly puffed up by a fleshly Mind,
and not holding the Head, which is Christ:
Much more, the praying to *Saints*, who we
do know certainly not to be *Ministring* Spirits,
and do not know certainly nor probably that
they bear us at all, nor generally whether they
be *Saints* or not; must be a departing from
Christ

Christ the True Mediator, and a great derogation from his Honour.

ARTIC. 10. The Forgiveness of Sins.

In the Reason of Things, and in the Nature and Essence of a Law, men are bound at all times to obey the Will of God, and in no case knowingly to transgress it. By *Sin*, men become liable to the Penalty of the Law, and subject to the Divine Displeasure. By *Repentance* and *Amendment* after Transgression, arises a *Hope* of Pardon, founded upon our natural Knowledge of God's essential Attributes of *Goodness* and *Compassion*. But because *future Obedience*, is the *doing only what was our Duty to do*; and properly speaking, makes no Expiation for Past Transgressions: Therefore the natural *Hope* of *Forgiveness*, is *but Hope*; and, at best, leaves men under uncertain Apprehensions, upon what *conditions*, and in what *manner*, and to what *degree* or *effect*, their Sins shall be forgiven them.

By *Revelation* to the *Patriarchs*, in the Appointment and Acceptation of *Sacrifices*; by the whole tenour of the *Mosaick* law, in the institution of *Expiations* and *Atonements*; and by all the *Preachings*, and *Exhortations*, of the *Prophets*; God from time to time encouraged and *assured* this natural *Hope* of *Pardon* upon *Repentance*, in various *manners* and *degrees*, and to the Expectation of *manifold* both *present* and *remote* Blessings.

At

At length, by the Coming of *Christ*, the Dispensation of the Divine Mercy was fully opened; *Repentance and Remission of Sins* was commanded to be preached in his Name among all Nations; The Method of Sinners finding Acceptance and Reconciliation with God, through the Intercession of *Christ*, and by the Terms of the New Covenant in his Blood, was distinctly declared; And Death was abolished, and Life and Immortality clearly brought to light through the Gospel. This authoritative Assurance of God's granting men the liberty and benefit of Repentance unto life eternal, is the Glad Tidings expressed by the word [*εὐαγγέλιον*] Gospel. And as it discovers in the highest manner God's irreconcilable Hatred against Sin, that he did not think fit to pardon it without so great an Expiation as the Death of his Son; so it shows at the same time his essential Goodness and Compassion towards Sinners, that he was pleased to find out such a Method for their Recovery. For the Ground and Foundation of God's Love and Mercy towards Men, was not the interposition of *Christ*: But on the contrary, the Ground and Foundation of *Christ's* interposing on our behalf, was the original and essential Goodness of the God and Father of all. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.

The external Means, by which this Grace and Favour of the Gospel is applied, is Baptism. Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.

The

Luke xxiv.
47.

2 Tim. i.
10.

Acts xi. 18.

John iii. 16.

Acts xxii.
16.

The *Qualifications* requisite for *Baptism*, or (in those who have from the beginning been educated in the Knowledge of Christ) for the *publick* and *worthy Profession* of Christ's Religion; are *Faith* and *Repentance*. *Repentance* towards God, and *Faith* towards our Lord Jesus Christ: *Repentance* from dead works, and *Faith* towards God: A sincere Desire of amending all *past* Faults, and a firm Resolution of Obedience for the future. Hence *Baptism* is styled *The Baptism of Repentance* for the remission of Sins; the *Washing of Regeneration*, and renewing of the Holy Ghost.

Acts xx. 21.

Heb. vi. 1.

Luke iii. 3.

Acts ii. 38.

Tit. iii. 5.

The *Effect* and *Consequence* of this Regeneration, the Scripture always supposes to be *True Virtue* and *Holiness of life* for the future. *We are buried with Christ by Baptism into Death*; that, like as Christ was raised up from the dead by the glory of the Father, even so *We also should walk in newness of Life*.

Rom. vi. 5.

To *Apostates* who totally renounce this Baptism of Regeneration, the *Effect* and *Benefit* of it is made void. The *One Sacrifice* of Christ, being *rejected* by them and *despised*; there remains no new *Sacrifice* for Sins.

Heb. x. 26.

In those who do not totally *apostatize* from religion, but yet (contrary to their Profession) fall into any *Great* or *Habitual Vice*; their Sins, after the Knowledge of the Truth, must of necessity be more *inexcusable*; their Hearts, more *hardened*; their Repentance, more *difficult*; their Hopes, more *broken*. They are like the Sow, that was washed, turning again to her wallowing in the Mire.

2 Pet. ii.

21, 22.

And

And it had been better for them not to have known the way of Righteousness, than, after they have known it, to turn from the Holy Commandment delivered unto them.

- Nevertheless, such persons as These, are still through the Goodness and Forbearance and Long-suffering of God continually invited to Repentance; and exhorted, that they do not by Hardness and an impenitent Heart treasure up unto themselves Wrath against the day of Wrath, and revelation of the righteous Judgment of God. Such persons are to be rebuked sharply, but not driven to Despair. That which is Lame, is not to be turned out of the way, but that it rather be healed. St Paul delivered a great Sinner to Satan for the destruction of the Flesh, that the Spirit might be saved in the day of the Lord Jesus: And, upon his true Repentance, gave an exhortation to comfort him, lest perhaps such a one should be swallowed up with overmuch Sorrow. He speaks also of many Others that had sinned already, even in the Instances of Great Crimes; and complains of them severely, for that they had not repented. St James likewise declares: Brethren, if any of you do err from the Truth, and one convert him; let him know, that he which converteth the Sinner from the error of his way, shall save a Soul from Death, and shall hide a multitude of Sins. St Jude also, speaking of different kinds of Sinners; Of Some, says he, have compassion, making a difference; and Others save with Fear, pulling them out of the Fire. And our Saviour himself, threatening some very great Corrupters of his Religion, that he

Rom. ii. 4,
5.

Tit. i. 13.
Heb. xii.
13.

1 Cor. v. 5.

2 Cor. ii. 7.

2 Cor. xii.
21.

James v.
19.

Jude 22.

he would cast them into a Bed of Sickness, Rev. ii. 22, and kill their children with Death; yet adds, ^{23.} even concerning these Great Sinners, *except they repent of their Deeds.*

In case of these Great Sins, the Repentance must indeed be also Great and Exemplary, so as to give Glory to the God of Heaven. It ^{Rev. xi. 13.} must be a Repentance not to be repented of: A ^{xvi. 9.} Repentance proceeding from a true Sense of ^{2 Cor. vii. 10.} the Evil of Sin, and producing a real and effectual Change and Reformation of Life.

But for the smaller Failings, Infirmities, and Surprizes, incident to sincere and virtuous persons in the whole Course of their Lives; for the continual Forgiveness of These, there is most evidently provision made through the whole Tenour of the Gospel. Our Saviour directs us to pray daily for the Forgiveness of Such Trespases, upon condition of our being ready to forgive our Trespases against each other. And by commanding us to forgive one another, not only ^{Matt. xviii.} until Seven times, but until seventy times seven; ^{22.} he plainly declares that we may hope for proportionable Compassion at the hands of God.

The Church of Rome, by their Doctrines concerning Confession and Absolution, concerning Contrition and superstitious Penances, concerning Indulgences and the Power of the Keys; have greatly confounded the Doctrine of the Gospel concerning the Forgiveness of Sins, with corruptions introduced merely by the Vanity and Ambition of Men. For the Texts upon which they ground their pretended

tended Powers, do plainly mean, not to appoint men to sit in God's Seat of Judgment, but to *authorize* them from God to *preach* and to *assure* unto men the *Terms* or *Conditions*, upon which alone their *Sins* shall be *forgiven* them. *Whose soever Sins ye remit*, not according to your own Will and Pleasure, John xx.23. but *whose soever Sins ye remit* by executing your Commission, by publishing That Gospel which I have authorized you from God to preach to the World; *they are remitted unto them.*

Among *Protestants* also the Errour is no less dangerous, if, *confessing* their Sins continually to God, as the *Romanists* do to the *Priest*; they return again to the Practice of them, as having been *absolved* in course. For all *Such* Confessions, whether to God or to the *Priest*; are but Mockeries of Religion. Without real *Amendment* and *Reformation* of Manners, there is no such thing as *Forgiveness of Sin.*

ARTIC. II. The Resurrection of the Body.

That *in general* there shall be *another Life* after This, is very strongly proved from the consideration of the *Nature* and *Faculties* of the *Soul* of man; from all men's natural *Conscience* and unavoidable *Apprehension* of what is to come; and from the sense we have of our being accountable for our own actions; compared with the necessary *Attributes* and *Perfections* of God the supreme *Governour* and *righteous Judge* of the World,
and

and with the exprefs *declarations* of the *Gospel*, whereby *Life and Immortality* are now 2 Tim. i. 10. clearly brought to Light.

And if it is certain *in general*, that there shall be a *Future Life*; 'tis probable more-over *in particular*, that the Soul, which in the *present State* God has thought fit to cloath with a Body of Flesh, is in its *Nature* Such, as can best exert its Faculties even in the *future State* likewise, when united to a Body suitable to That State. And that therefore there will be a *Resurrection of the Body*.

To the *Jews* there seems to have been given some *Intimation* of this Particular, in the History of *Enoch* and *Elijah's* having been Job xix. 26. translated with their Bodies; in *Job's* De-Ezek. xxxvii. 7, 8, 10, 12. claration of his Assurance that in his *Flesh* he should see God; in *Ezekiel's* Vision concern-Dan. xii. 2. ing the Resurrection of the dry Bones; and Isaiah xxvi. 19. in some Other Passages of the Prophets. lxvi. 14.

But by the *Gospel* at length is this doctrine 14. so clearly and fully revealed, that even upon this Account Christ may be justly styled *The Resurrection and the Life*. By Him and his Apostles it is now distinctly declared, that John xi. 25. All that are in the Graves shall hear his Voice, John v. 28, and shall come forth——unto the Resurrec-29. tion: That the Sea shall give up the Dead Rev. xx, 13. that are in It, and Death and the Grave shall 1 Cor. xv. deliver up the Dead that are in Them: That 54. This corruptible shall put on Incorruption, and This mortal shall put on immortality.

As to the Manner of the Resurrection, How the Dead are to be raised up, and with ver. 35. What Body they shall come: The Scripture has told us, that it is sown in Corruption, it is ver. 42, 43, raised 44.

raised in Incorruption : It is sown in Dishonour, it is raised in Glory : It is sown in Weakness it is raised in Power : It is sown a Natural body, it is raised a Spiritual body. In a word ;

Phil. iii. 21. Christ shall change our vile Body, that it may be fashioned like unto His glorious Body, according to the working whereby he is able even to subdue all things unto himself.

The Objections against this Doctrine, drawn from Philosophical Speculations concerning the Sameness of the Parts of the Same Body ; are mere Trifling. Thou Fool : 1 Cor. xv. 36, 37, 38. That which thou sowest, is not quickened except it die. And That which thou sowest, thou sowest not That Body that shall be, but bare Grain, suppose of Wheat or of some other Grain. But God giveth it a Body, as it has pleased Him ; and to every Seed, his Own Body. The Body, at least a great Part of it, during the whole Course of our Natural Life, is in perpetual Change : Yet the Person continues always the Same. At the Resurrection, every man shall be as really and truly the same Person that died ; as in the morning he that awakes, is the same Person that went to sleep at night.

ARTIC. 12. And the life everlasting.

The Resurrection of the Dead, is in order to that final Judgment, which shall pass upon all Mankind as soon as they are raised. The Effect of this Judgment, will be the separating of men according to their Deserts, and appointing

appointing them their different Portions in that *eternal State*, which shall succeed the Dissolution of this present World. Which *eternal State*, is, in the present Article, styled *The Life everlasting*; from that more excellent Part of it, which is the State of *Happiness* for the Righteous. But it includes also, by necessary Consequence, That State of *Punishment* or *Misery*, into which the Wicked shall be sent at the Great Day.

The Profession therefore of This Article, is in effect the professing our Belief, that the Judge of the whole Earth will, at the End of the World, render unto every One according as his Work shall be. The Devil, who was the Head of Apostacy; and his *Angels*, which followed him in the Great Transgression; and all *wicked Men*, who have willingly been seduced by the Temptations of Unrighteousness; The *impious* and *profane*, the *Blasphemer* and *Idolater*, the *Unjust* and *Fraudulent*, the *Tyrant* and *Oppressor*, the *unholy* and *unclean*, the *Adulterer* and *Whoremonger*, and every worker of *iniquity*; these He shall condemn to everlasting Destruction from the presence of the Lord and from the Glory of his Majesty, in the Lake that burneth with Fire unquenchable. But all *Virtuous* and *Good* men, all *just* and *righteous* and *religious* persons; who either under the *Light of Nature*, with *Enoch* and *Noah* and *Job* and the *Patriarchs*; or under the *Law*, with *Moses* and the antient *Prophets*; or under the *Gospel*, with the *Apostles* and Followers of our Lord; have sincerely endeavoured to obey the Command-

E

ments

ments of God, in the practice of *Piety* and *Devotion*, *Justice* and *Truth*, *Sobriety* and *Holiness*; either from the Beginning of their *Lives*, or from the time of their sincerely repenting and forsaking their *Sins*; These he shall reward with *Glory* unspeakable, in the *Kingdom of Heaven*; which is *The Life everlasting*.

2 Tim. iv.
8:

The *Beginnings* of this eternal Happiness or Misery, may possibly be in the intermediate State between Death and Judgment. Where the *Righteous* may be very happy, by a well-grounded and assured Expectation of That *Crown of Righteousness*, which the *Lord the righteous Judge* shall give them at *That day*. And the *Wicked* may, on the contrary, be greatly miserable, by the Expectation of their irreversible Sentence; though it be not, before the day of Judgment, actually executed upon them. But the complete Establishment of That eternal state, the Belief whereof is professed in This Article, shall not take place till after the *Resurrection*. And therefore 'tis placed the very *Last* in the Creed: *I believe--the Resurrection of the Body, and the Life everlasting*.

Matt. xxv.
41.
Mark ix.
44.

What the Condition of *Wicked* men in particular will be in that everlasting State, we are not able distinctly to understand or describe. But the Scripture, to warn us against Sin, represents their Punishment in general under the most terrible expressions: Calling it an *everlasting Fire*, prepared for the *Devil* and his *Angels*: *Where their Worm dieth not, and the Fire is not quenched*: *Where shall be Weeping, and gnashing of Teeth*: *Where they shall*

shall drink of the *Wine of the Wrath of God*, Matt. viii. 12.
 which is poured without mixture, into the Cup Rev. xiv. 10, 11.
 of his indignation; and shall be tormented with
 fire and brimstone;—And the Smoke of their
 Torment ascendeth up for ever and ever; and
 they have no Rest, day nor night. Only This
 we are assured of, that the Punishment of
 every particular Sinner, even in That ever-2 Theff. i. 9.
 lasting Destruction, shall be exactly propor-
 tional to the Degree of his Deserts. As is
 evident both from our Natural Knowledge
 of the Divine Attributes; shall not the Judge Gen. xviii. 25.
 of all the Earth do Right? And also from Luke xii. 47, 48.
 the exprefs Declarations in Scripture, that
 Some shall be beaten with Few Stripes, and
 Others with Many: That some kinds of
 Sinners, such as the hypocritical Pharisees,
 shall receive Greater Damnation: And that Mark xii. 40.
 it shall be more tolerable for the land of Sodom
 and Gomorrha in the day of Judgment, than Matt. x. 15.
 for some Other Cities.

In like manner, *What will be in particu-
 lar the state of Good men in That heavenly
 Kingdom, which in this Article of the
 Creed is by way of eminence called The
 Life everlasting*; This also at present we are
 by no means able to describe. For Now
 we know in part, and we prophesy in part; 1 Cor. xiii. 9, 12.
 and we see, as through a glass, darkly: And
 it doth not yet appear, what we shall be: For 1 John iii. 2.
 Eye hath not seen, nor ear heard, neither have 1 Cor. ii. 9.
 entred into the Heart of men, the things which
 God hath prepared for them that love him. But
 in general, the Scripture represents this State
 of Happiness to us under the highest Charac-
 ters, of Fulness of Joy, and Pleasurees for Pf. xvi. 11.
 evermore,

1 Pet. v. 4. *evermore, of a Crown of Glory, of a Kingdom*
 Heb. xii. 28. *that cannot be moved; of a City which hath*
 Heb. xi. *Foundations, whose Builder and Maker is*
 10. *God; of an Inheritance incorruptible and un-*
 1 Pet. i. 4. *defiled, and that fadeth not away: Where*
 Matt. vi. *neither Moth nor Rust doth corrupt, and where*
 20. *Thieves do not break through nor steal: Where*
 Matt. xiii. *the Righteous shall shine forth as the Sun, in*
 43. *the Kingdom of their Father: Where Errour*
 and Sin and Misery shall be no more: But
 the conversation of them that shall be ac-
 Luke xx. *counted worthy to obtain That world, shall be*
 35. *with an innumerable Company of Angels, with*
 Heb. xii. *the general Assembly and Church of the First-*
 22, 23, 24. *born which are written in Heaven, with the*
Spirits of Just men made perfect, with Jesus
the Mediatour of the New Covenant, and with
 Rev. xxii. 4. *G O D the Judge of All. And they shall see*
his Face, and his Name shall be in their Fore-
 Rev. vii. 15, *heads. And they shall be before the Throne*
 16, 17. *of God, and shall serve him day and night*
in his Temple; and he that sitteth on the
Throne, shall dwell among them. They shall
hunger no more, neither thirst any more, nei-
ther shall the Sun light on them, nor any Heat.
 Rev. xxi. 4. *For God shall wipe away all Tears from their*
Eyes: And there shall be no more Death, nei-
ther Sorrow nor Crying, neither shall there be
any more Pain; for the former things are
passed away. And yet even in This un-
speakable Happiness likewise, as well as in
the State of Punishment for the Wicked,
there shall be Degrees in proportion to every
man's Work: As has been shown above,
in the latter part of the Explication of the
Seventh Article of the Creed.

PART III.

Of the Decalogue or Ten Commandments.

NEXT after the *Creed*, are in natural order placed the *Ten Commandments*. For he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him. A man must first be persuaded of the great Truths of Natural and Revealed Religion; and then, in consequence of That Belief, he must live in Obedience to the Commands of God. Heb. xi. 6.

The Commands of God, are either *Moral* in their nature, or merely *Ritual and Positive* Institutions. Of the latter kind are the *Two Sacraments*: Of the former kind are the *Ten Commandments* delivered by *Moses*, and expounded by our Saviour in the Gospel.

Qu. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.

Ans. Ten.

Q. Which be they?

E 3

Ans.

An EXPOSITION

Anfw. The same which God spake in the twentieth chapter of *Exodus*, saying, I am the Lord thy God, who brought thee out of the land of *Egypt*, out of the house of Bondage.

In this *Preface* are contained the *Motives* to Obedience; drawn from the consideration, *first*, of the *Authority* of Him who gave these Commandments, “*I am the Lord thy God:*” And, *secondly*, of his *Goodness and Mercy* towards his people; “*Who brought thee out of the land of Egypt, out of the house of Bondage.*” ’Tis Necessary that we obey God’s Commandments, because of his *Supreme Dominion* and *Sovereignty* over all: And we have *Incouragement* to obey them, because of his great *Goodness and Compassion* towards those that fear him.

The *Argument* here urged, is directed particularly to the Nation of the *Jews*: Whom God “*brought out of the land of Egypt, out of the house of Bondage.*” But the *Commandments* as expounded to *Us* by *Christ*, are still in substance the *Same*; and the *Force* likewise of the *Motives* to Obedience, is still always the *Same*. They are the *Commandments* of the *Lord our God*, whose *Kingdom* ruleth for ever over All: They are the *Commandments* of Him who hath delivered us from the *Bondage* of Sin and Misery, and who Alone is able to continue to us That Deliverance.

The

The *Matter* of the Commandments, may be distinguished under *Two* Heads; Our Duty towards *God*, expressed in the *Four* first; and our Duty towards our *Neighbour*, in the *Six* last Commandments. They were originally delivered by God himself in *Two* Tables. One of which our Saviour calls the *First and Great Commandment*, which is the *Love* of *God*; And the *Second* (saith he) *is like unto it, Thou shalt love thy Neighbour as thyself.* Matt. xxii.
38, 39.

COMMAND. I. Thou shalt have no other Gods but Me.

For the right understanding of This Commandment, 'tis to be observed,

1st, That it *Supposes* it as a thing known by the Light of Nature and Reason, that there is but *One God*; One Eternal, Omnipresent, Self-sufficient Being; of infinite Power, Knowledge, Wisdom, and Goodness; the Maker, Governour, and Judge of the Universe; the Author and God of Nature; the same God, who, by his Works of Creation and Providence, manifests himself to *All Nations*; who, under the *Old Testament*, revealed himself in a more particular manner to *Adam*, to *Noah*, to the *Patriarchs*, to *Moses*, to the *Prophets*; and who, in the *New Testament*, is set forth to us under this still more particular character, that he is *The God and Father of our Lord* 2 Cor. xi.
Jesus Christ. For this is the peculiar additional Revelation of the Gospel; that as

2 Tim. ii.
5.

there is one God, so there is One Mediator between God and Man.

2. This Commandment *requires* us to own and acknowledge This One True God, or to *have* him for *Our God*. Which implies, that 'tis our *Duty* to "*Believe in him,*" and keep up in our Minds a constant Sense of him, as of our Omnipresent Governour and Judge ; to "*Fear him,*" upon account of his Power and Justice ; to "*Love him,*" upon account of his Goodness and Beneficence ; to "*Worship him,*" upon account of his Supreme Dominion and Sovereignty over all ; to "*give him Thanks,*" for all his Mercies and Benefits ; to "*put our whole Trust in him,*" upon account of his Veracity and Faithfulness ; to "*call upon him,*" continually in Prayer, for the Supply of all our Wants ; to "*honour his Holy Name and his Word,*" by a constant Study of his Will revealed in Scripture ; and to "*serve him truly all the Days of our Life,*" by a regular and habitual Obedience to all his Commandments. This is the *Acknowledgment and Worship* of the True God, *joined* in This First Commandment as delivered to *Moses* : And in the Gospel, *the First and Great Commandment* is declared to be the *Worship* of the Same God, in the *Name* and through the *Mediation* of *Jesus Christ*.

Matt. xxii.

38.

John xvi.

23, 24.

1 Tim. ii. 5.

Eph. ii. 18.

3. This Commandment expressly forbids the *Worship* of any *Other God*, either *instead of or together with* the *One True God*. The *Worship* of any *Other God*, of any other *real or imaginary Being*, in the place of the *One True*

True God ; is direct *Idolatry*, or the *Worship of an Idol*. And the *Worship of the True God* under any *False Representation*, or through any other *Medium of Worship*, than through the *One Mediator* whom He himself has appointed ; is an *idolatrous Manner of Worship*. Which Sin, besides the *intrinsic Malignity* of the thing itself, in diminishing the Honour of God, which is the Foundation of Religion ; has moreover, in its effects, always led men into *endless Superstitions*, attended naturally with the *highest Corruption of Manners*. For the *Essence* of all *Superstition*, and the *natural consequence* of all *False worship*, is the setting up some *Equivalent* in the room of real *Virtue and Holiness*, which is *essential* in *True Religion* towards GOD. In the *Heathen World*, This Sin was attended with the *vilest Immoralities* ; as St Paul has at large shown in the *first chapter to the Romans* : And it was particularly the *Cause* of God's *rooting out* the seven Nations of *Canaan*, from before the children of *Israel*. Among the *Jews*, God commanded it to be punished with *Death* ; and when they fell into it nationally, he delivered them up for it into the *Babylonish Captivity*. In the *New Testament* likewise, 'tis always ranked in the Catalogues of the most enormous Sins. And yet Churches which call themselves *Christian*, have at different Times presumed to set up *Methods of Worship*, and *Representations of God*, not warranted in Scripture ; And have moreover taught men to apply themselves to *Angels*, and to imaginary *Saints* ; to *Souls* of men

departed, and to the *Blessed Virgin*, whom by a profane Ambiguity they affect to style the *Mother of God*; and even to *Relicks*, and to *Images of Wood and Stone*. All which Practices, are a Departing from the *One God*, and from the *One Mediator* which He hath appointed; or, as *St Paul* expresses it, *not holding the Head*.

Col. ii. 19.

COMMANDMENT II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and show mercy unto thousands in them that love me and keep my Commandments.

Of the Sin of *Idolatry* there are *Two Sorts*: The Worship of a *False God*, forbidden in the *First Commandment*; And the Worship of the *True God* under a *False Representation*, or through any *unlawful Medium*, forbidden more particularly in this *Second Commandment*.

The *First and Great Commandment*, is the *Worship* of the *One True God*: And the *Foundation* of That Worship, is the framing
right

right and worthy Notions concerning him ; Which is what in this *Second Commandment* we are enjoined to preserve. God, is an *Omnipresent Spirit* ; of infinite *Knowledge, Power, and Goodness* ; the *Maker and Lord* of the Universe : And 'tis a great *Indignity* to his *Divine Majesty* to represent him under any *corporeal Image* or *Similitude* whatsoever. 'Tis an *Indignity* to imagine that the Creator of Rational Spirits, that He whose *Offspring* we ourselves are, should be like unto Gold or *Silver* or *Stone* graven by *Art* and man's device. Acts xvii. 29. Which unworthy Notions of God, always withdraw men from true *Virtue* and *Holiness*, into numberless *Superstitious* and *Immoral Practices*.

Thou shalt not make to thy self “ any *Graven Image*.” The *Greek Writers* have sometimes distinguished here, between a *Graven Image* and a *Picture* : As if the Fault of making use of an *Image* in religious *Worship*, could consist, not in its being an *Image*, but in its being *Graved* rather than *Painted*. Which is exactly such a kind of *Distinction*, as *Balak* made to *Balaam*, when he said ; *Come, I pray thee, I will bring thee unto ANOTHER PLACE ; peradventure it will please God, that thou mayst curse me them from Thence*. Numb. xxiii. 27. These things show, how apt men are to deceive themselves with *Distinctions* where there is *No Difference*. The thing forbidden in This *Commandment*, is not the *Particularity* of *Graving* an *Image* ; But the *Prohibition* is *General*, “ *Thou shalt not make to thyself any*
“ *graven*

“ *graven Image, NOR*” any other “ *Likeness.*”

From these words, “ *Thou shalt not MAKE to thyself any graven Image ;*” the *Jews* and many *Antient Christians* have thought, that the *Making* any Images at all, though without any intention of worshipping them, was unlawful. And indeed the setting up of Images in *Places of religious Worship*, though without any present intention of Worshipping them ; has always been a great and dangerous Snare. But the Sense of the Commandment plainly is, only to forbid the making of Images as *Representations of God*, or in any way as *Objects* or *Mediums* of Worship. “ *Thou shalt not make*” them, “ *Thou shalt not bow down to them :*” That is, *Thou shalt not make them in order to bow down to them.*

Make not “ *the Likeness of any thing that is in Heaven above :*” Worship not the *Host of Heaven*, the *Sun*, *Moon* and *Stars* ; or any imaginary invisible Powers in them. Neither represent *God* under the *Similitude* of any of these things. For the *Sun* is *His Sun*, and the *whole Heavens* are the *Work of his Hands.*

Neither make to thy self the Likeness of any thing that is “ *in the Earth beneath, or in the Water under the Earth :*” Worship no Image of *Man*, *Beast*, or *Fish* : Neither represent *God* under any of these *Similitudes* : As did the *Egyptians* and other *Heathen* of old, and the Worshippers of the *Golden Calf* in the *Wilderness*, and *Jeroboam* who made *Israel* to sin.

Had

Had not the Experience of all Ages shown it, it could hardly have been thought possible in nature, that men should become so stupid, as to fall down to the Stock of a *Tree*; or so unreasonable, as to imagine that any *divine Virtue* or *invisible Power* should be annexed to an *Image* of *Wood* or *Stone*, or to the *Place* where an *Image* stands. Yet both *Pagans* and *Jews*, and *Christians* too, have been exceedingly prone to fall into this Vice. The Church of *Rome* has been so palpably guilty in this point, that they have been ashamed to let this Commandment stand, and have been forced to omit it in many of their Books. And the *Excuse* they make for their Use of Images in religious Worship, (that their original Intention was not that the *Images themselves* should be worshipped,) is as thin as a Spider's web. For Corruptions of this kind, ever grow by degrees: And the Commandment was given on purpose to prevent their *Beginnings*. God charged the *Jews*, saying, *Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb;—* Deut. iv. 15, 16. *lest ye corrupt yourselves, and make—the similitude of any Figure.* Yet in the Wilderness they set up the *Golden Calf*, as an *Image* or *Representation* of the *True God*. And afterwards they set up the *Calves* in *Dan* and *Bethel*; still directing their Worship, through those Representations, to the *God of Israel*. Then they proceeded to set up the *Image* of *Baal*, who was a *Falſe God*, one of the *Idols* of the Nations. And at last they went so far, as even to make
their

2 Kings
xxiii. 10.

their children pass through the Fire to Molech. In like manner *Christians* began to corrupt themselves, first, with setting up *Images* in their Places of religious Worship, merely as *Historical Memorials*. Then they imagined peculiar Favours, annexed to Prayers offered to God in the Places where such particular *Images* stood. After this, they began to direct Prayers to the *Saints* whom the *Images* represented: And, at last, in the most stupid manner, to the *Images* themselves. Towards *Saints* and *Angels* they expressed first a certain *Honour* or *Reverence*; and then they proceeded to *idolize* them directly, as *Authoritative Mediators* in conjunction with *Christ*. Towards the *Bread* and *Wine* in the *Sacrament* they showed first a certain *awful Respect*, as to the *Memorials* of *Christ's Death*: Then they proceeded to pay a *Veneration* to them, as being the *real Body and Blood* of *Christ*: After this, they presumed to *worship* them, as *Christ's Living Person*; and, at last, absolutely as *God Himself*.

Pf. xvi. 2.

Isa. xlii. 8.

The *Reason* and *Inforcement* of the Prohibition of every species of this Sin of Idolatry, follows in the next words: "*For I, the Lord thy God, am a jealous God:*" Jealous, not like Earthly Princes, least their Authority should suffer any Diminution; For our *Goodness* extendeth not to Him, nor can our *Wickedness* do Him any Damage. But he is *Jealous* for Our sakes; least, by giving His *Honour* to Others, and His *Praise* to graven *Images*, our Notions should become Corrupt, our Understandings

ings darkened, our Wills and Affections biassed and inclined to Evil. For all Idolatry (as I before observed) naturally leads to Other Immoralities; And when men *like not to retain God in their Knowledge*, they are very apt to be given over to a reprobate Mind. Rom. i. 28.

The *Effect* of this divine Jealousy, is expressed in the following words; “*And visit the Sins of the Fathers upon the children, unto the third and fourth generation of them that hate me.*” ’Tis a Threatning of lasting Temporal Punishments, a Threatning of National Judgment to be inflicted, on account of National Sins, upon a People under a particular Covenant, upon a People originally beloved for their Fathers sakes: In consequence of which National Judgments, their Posterity must of necessity suffer in course, as to Many Temporal Regards. Yet, to show that God extends not Punishment, properly speaking; (for All Calamities brought upon Mankind by Providence, have not always the nature of a Punishment;) To show, I say, that God extends not Punishment, properly speaking, beyond the Persons themselves who sin; he adds expressly, “*of Them that Hate me.*” Plainly intimating, that if the Posterity of the Wicked imitate not the Sins of their Fathers, they shall either be delivered from the threatned Calamity, or it shall not finally have to Them the nature of a Punishment. And, to shew how much more God delights in Blessing, than in Punishing; he adds in a yet

yet stronger expression, “ *And shew Mercy unto Thousands, in them that love me and keep my Commandments.*”

COMMANDM. III. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh his Name in vain.

After the *Worship* of the *One True God*, which is the *First* Commandment ; and the *Worship* of him in a *right and worthy manner*, which is the *Second* Commandment : Our next Care must be, to behave ourselves with a *due Regard* to him in the *whole Course* of our *Lives* and *Actions* ; as becometh the relation *we* stand in to *Him*, and *He* to *Us*. A constant Sense of *God* upon men's Minds, is the Foundation and Support of Religion ; and will show forth itself not only in the more solemn Acts of religious *Worship*, but also in every part of common *Life*. The *antient Jews*, whenever *God* was mentioned, accustomed themselves to add ; *whose Name be blessed*. The *Modern Jews* have turned This expression of *awful Reverence*, into a Superstitious Forbearance of ever uttering the Proper *Name* of *God* at all. *Christians* in latter Ages, seem to have fallen into the contrary Extreme ; indulging themselves often in loose, careless and irreverent ways of arguing and disputing concerning the Great Author of our Being.

The

The Phrase we here render, "*In vain*;" signifies, strictly and properly, the same as *Falsely*. Hence *Idols*, because in reality they are *Nothing in the World*, nothing of what their foolish Worshippers imagine them to be; therefore in Scripture they are frequently styled *Vanities*, and *Lying Vanities*; Falsehoods; Gods, which by nature are no Gods; having either no Being, or nothing of That Authority and Power which their Name denotes. And accordingly, to take the Name of God "*in vain*;" is, in the original and primary use of the Phrase, to alledge the Name of God in support of some *Falsehood*.

1 Cor. vii.

Deut. xxxii.

21.

Jonah ii. 8.

Gal. iv. 8.

1. The First therefore and the Highest Degree of taking the Name of God in vain, is *Perjury*. Which is a Sin of the greatest Malignity; as supposing God either to have no Being, or at least to have no Regard what Despite profane men do unto him. None therefore can be deliberately guilty of This Sin, but such as are totally irreligious, and have cast off all Hope and all Pretence to God's Favour. Yet by means of vain and insignificant Distinctions, or by customary Negligence and Inattention, men have frequently diminished the Sacredness of an Oath, who yet at the same time seemed not to have been Atheists.

2. The next Breach of This Commandment, is *rash Swearing* in common conversation. In which Practice 'tis evident there is continual danger of *Perjury* through Negligence and Inattention. But if This was not the case; yet 'tis notorious *Profaneness*,

faneness, Irreverence, and Want of the Fear of God, to be continually invoking him, carelessly and wantonly upon every light and trivial provocation of Passion. And This Sin is the more inexcusable, because in nature there is no *Temptation* to it. It arises wholly and solely from ill *Custom* and *Habit*; or from a direct *Contempt* of Religion; or perhaps, sometimes, from an *Affectation* of showing a sort of *Courage* in That *Contempt*. Whereas, in Truth, 'tis not an Instance of *Courage*, to defy the *Almighty*; but on the contrary a real Mark of *Cowardise*, not to dare to show a just Regard to him in the Presence of Profane men.

Nor is it any just Excuse, when men *Swear* by other things, without express mention of the Name of God. For This *Cautiousness* plainly shows, that 'tis in their Power to forbear *swearing at all*, as well as to forbear any particular *Forms of swearing*. And indeed, *whatever* a man swears by, it amounts in reality to the *Same* thing. For, *Swearing* by Any *Creature*, is, ultimately and in effect, swearing by the Name of God, whose Creature it is; and who Alone can with any Sense be conceived to be finally appealed to, for the Truth of the Fact, and for the Sincerity of the Intention.

Matt. xxiii.
20, 21, 22.

Whoso shall swear by the Altar, sweareth by It, and by all things thereon; And whoso shall swear by the Temple, sweareth by It, and by Him that dwelleth therein; And he that shall swear by Heaven, sweareth by the Throne of God, and by Him that sitteth thereon. Wherefore, our Saviour exhorts, *Swear not*

not at all: Neither by Heaven, for it is God's ^{Matt. v.} Throne; nor by the Earth, for it is his Foot-^{34—37.} stool; neither by Jerusalem, for it is the City of the Great King: Neither shalt thou swear by thy Head, because thou canst not make One Hair white or black: But let your communication be yea, yea; nay, nay; For whatsoever is more than these, cometh of Evil. Simplicity and Plainness of Speech, becometh Christians, who profess to be void of Fraud and Deceit; And whatsoever is inconsistent with such Simplicity, proceedeth from some evil Root.

From these Admonitions of our Lord against Common Swearing, some have concluded that *all* Taking of Oaths, even upon the most Solemn occasions, is forbidden to Christians. But the contrary is evident, from the Reason of the thing; and from the Examples in Scripture, of God's Swearing ^{Gen. xxii. 16.} by Himself; of our Saviour's replying to the High Priest, who adjured him by the ^{Heb. vi. 13.} Living God; of the Angel in the Revelation, swearing by Him that liveth for ever ^{Matt. xxvi. 63.} and ever; of St. Paul's asseveration, God is ^{Rev. x. 6.} my Witness; and of the Apostle's express declaration, that an Oath for confirmation is ^{Rom. i. 9.} ^{Heb. vi. 16.} an End of all Strife.

3. Another Breach of This Commandment, and very near akin to the forementioned Sin of Swearing in common conversation; is That profane Custom, of Cursing. For if, upon every sudden Transport of Passion, a man curses his Neighbour, with a real and malicious intention of wishing Evil to befall him; this is irreligiously making
light

light of the Curse of God. And if he does it, without wishing any Evil to the person he curses ; then 'tis using the Name of God trivially and with Contempt, as of one who regards not, and to whom is owing no regard.

4. Under this Head of *taking the Name of God in vain*, are included also *all Blaspheinous and Reproachful* ways of speaking concerning *God and Religion*.

5. By this Commandment may likewise be understood to be forbidden all rash *Vows* ; the matter of which, is either impossible, unjust, or unprofitable. Many Directions and Cautions have been given by Christian Writers, upon This Subject. But the plainest and safest Advice, is, that men *forbear* to make any *Vows* at all. For they are usually nothing but *Snares*. In the whole New Testament there is no one *Precept* concerning them, nor *Incouragement* to the making of them, nor *Example* of Any at any time made ; except in *Two Passages* only ; and in *Both* of these, the Persons who had the Vow upon them, were *Jews*.

Acts xviii.

28.

xxi. 23.

6. Lastly ; All *light, irreverent, and trivial* Use of the *Name of God* at all, in common conversation ; is prohibited in the Sense and full Intent of this Commandment. The Design of which is, to preserve upon mens minds a constant Sense of *God*, as the Observer and Judge of all their Actions. Which is the Great Foundation of Religion.

To This Commandment there is, in very particular words, a *Sanction* or *Penalty* annexed :

annexed : “ *For the Lord will not hold him
“ guiltless, that taketh his Name in vain.*”

’Tis a figurative and very expressive manner
of denouncing a more than ordinary severe
Threatning : The guilty person shall *by no
means escape unpunished.* Thus when Christ
says, that He who shall *Teach* men to break
any of His Commandments, shall be *the* Matt. v. 19.
Least in the Kingdom of Heaven ; the Sense
is very emphatical, that such a person shall
least of all men enter into the Kingdom of
Heaven ; he, of *all men*, shall be the *Last*
that shall enter ; he, of *all men*, shall be
the furthest from ever being admitted
There.

COMMANDM. IV. Remember that
thou keep holy the Sabbath-day :
Six Days shalt thou labour and do
all that thou hast to do : But the
Seventh Day is the Sabbath of the
Lord thy God. In it thou shalt do
no manner of Work, thou, and
thy Son, and thy Daughter, thy
Man-servant, and thy Maid servant,
thy Cattle, and the Stranger that is
within thy Gates : For in six Days
the Lord made Heaven and Earth,
the Sea, and all that in them is,
and rested the Seventh Day. Where-
fore the Lord blessed the Seventh
Day, and hallowed it.

The

The *Three First* Commandments direct us *Whom* we are to worship, and in *what manner*: The *Fourth* Commandment appoints a particular *Time* for that Purpose. And herein consists the *general Morality* of this Commandment. For if *Religion*, and the solemn *Worship of God*, be necessary; there must be *Time* set a-part for men to be *instructed* in *Religion*, and to *celebrate* God's *Worship*. But more particularly; the *Ends* and *Reasons* of This Commandment are,

1. That men may *contemplate* and *commemorate* the Work of Creation. “*For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is.*” By the *contemplation of Nature*, men are led to the Knowledge of the God of Nature. For, the *invisible things of Him, even his eternal Power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made.* This Knowledge of God's Creation, is the great Preservative against *Idolatry*: When men are assured, that the *Sun is His Sun*, and that the *Host of Heaven*, which ignorant Nations have worshipped, the *Moon and Stars* and all the Powers *visible and invisible* that are in them, are the *Work of his hands*, and that for *His Pleasure they Are, and were created.* For This Reason, the *Sabbath is a Perpetual Covenant, a Sign between me and the children of Israel for ever: for in six days the Lord made Heaven and Earth.* And not to the children of Israel only, but from the very *Beginning of the World*, was This a Sign and a Covenant *appointed of God*; and is therefore

Rom. i. 20.

Matt. v. 45.

Rev. iv. 11.

Exod. xxxi.
16, 17.

therefore of a *moral* nature, through all ge- Gen. ii. 3.
nerations.

As to the particular *Space of Time*, in which this beautiful Fabrick of the world was formed out of a *Chaos*, and *made of things* Heb. xi. 3. *which do not appear*; 'tis not in itself at all material, whether it had been performed in *One moment* or in *six days*. For the doing of it in *six days* is as miraculous as in *one Moment*; and in *One moment* as easy, as in *six Days*. But for our greater *distinctness* of Perception, 'tis described to have been effected in *six days*; and possibly, moreover, as this might be a typical representation of some Greater Periods; seeing *One day is* 2 Pet. iii. 8. *with the Lord as a Thousand years, and a Thousand years as One day*. And when 'tis said, God "*rested the seventh day*;" the Meaning evidently is not, as if the foregoing Work had been any *Labour* to the Almighty; but merely that the Work was *then complete*, and needed no further Addition.

2. The institution of the Sabbath was *renewed* to the children of *Israel* in the Wilderness, with a particular *additional* reason. *And remember that thou wast a Servant in* Deut. v. 15. *the Land of Egypt, and that the Lord thy God brought thee out thence, through a mighty band and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day*. This reason was *peculiar* to the people of the *Jews*. And upon This account (of commemorating their deliverance from the *Egyptian Bondage*) it seems to be, that they had so *strict* and *rigorous* a Com-

a Command to forbear absolutely every sort of Work ; infomuch that the man who did
 Numb. xv. 32, 35. but *gather Sticks upon the Sabbath-day*, was commanded to *be put to Death*.

3. Another *reason* of this Commandment, is, that the *Poor Labourer*, and the *Servant*, and even the *Cattle*, may have a time of *Rest*.
 Exod. xxiii. 12. *On the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the Son of thy handmaid, and the Stranger may be refreshed.* This reason likewise, as well as that of commemorating the Creation, is of a moral and perpetual nature. And 'tis here particularly remarkable, that
 Matt. x. 29. *God* (without whose Providence *not a sparrow falls to the ground*) condescends to take care even of *Beasts and Cattle* : To teach men humanity, and a merciful Temper ;
 Prov. xii. 10. and that *a righteous man must regard even the life of his Beast*.

Now from these Observations it will be no difficult matter to determine the Question, how far This Commandment continues obligatory upon *Christians*. The part *instituted* to the *Jews* in the Wilderness, the *rigorous and strict Rest* in commemoration of their deliverance from the *Egyptian Bondage*, was imposed upon *That Nation only* ;
 Col. ii. 16. and is therefore by *St Paul* joined with *Meats and Drinks and New Moons and Holy days*, which were Laws not extending to the *Gentile Converts*. And for the same reason our Lord says concerning the *Sabbath*, what could not have been applied to any
 Mark ii. 28. of the rest of the Commandments ; *Therefore the Son of man is Lord also of the Sabbath.*

But

But the *Moral* part, the ascertaining of *Time for the Solemn and Publick Worship of God*, who created all things, the instruction of ourselves and others in the *Knowledge of God and of his Works*, and the allowing a *Time of Rest to Labourers, Servants, and Cattle*; is of *eternal and unalterable reason*. And they who by the *habitual Practice of Virtue*, preserve *daily and continually* upon their Minds a *Sense of God and Religion*, in the whole Course of their Lives; may be truly said, in the *Christian sense*, to keep a *perpetual Sabbath*. Upon which account, both the *Land of Canaan*, wherein the Israelites were to serve God *without* Luke i. 74 *Fear, in holiness and righteousness before him* ⁷⁵. *All the Days of their lives*; and the *Heavenly Canaan*, whereof the earthly was but a *Type and a Figure*; are by *St Paul* figuratively represented, in a very elegant Allusion, under the notion of an *eternal Sabbath* Heb. iv. 3 or *Rest to the people of God*. ^{8, 9, 11.}

And even as to the *instituted* part; tho' the *Sabbatical commemoration* of the deliverance out of the *Egyptian Bondage*, was peculiar to the *Jewish Nation* only; yet, according to the *Appointment and Practice* of the *Apostles*, there has constantly been observed among *Christians* a solemn weekly commemoration of the *Resurrection of Christ*, our Deliverer from *Spiritual Bondage*. And This, in the *New Testament*, is styled *The Lord's Day*. Rev. i. 10

The *Manner* in which This Day ought to be observed among *Christians*, is, in attending

tending the Publick Worship of God, in hearing the Word, in reading the Scriptures; in instructing and assisting those, over whom we have any Influence, in the Knowledge and Practice of their Duty. In a word, 'tis to be spent in works of *Necessity*, and in works of *Charity*; and in whatsoever tends, without Superstition and without Affectation, to the real Honour of God, and to the true Interest and Promoting of Religion and Virtue in the World.

The *Extremes* to be avoided, are: On the one hand, (and which in the Present Age is by much the most usual and dangerous Extreme,) That Habit of spending great part of the Lord's-Day in *Gaming*, and in other loose and debauched Practices; which has been encouraged by *Papery*, and which has to numberless persons been the *corruption* of their *Principles*, and the entire *Ruin* of their *Morals*. On the other hand; an affected *Judaical* or *Pharisaical* Preciseness, which usually proceeds from *Hypocrisy*, or from a want of understanding rightly the true Nature of Religion. When the Pharisees accused our Lord for working a charitable and beneficent Cure upon the Sabbath-day, his Answer to them was, *My Father worketh hitherto, and I work*. His Meaning is: "Ye have a very wrong Notion of the true Sabbatical Rest, which God has commanded: From his Work of *Creation*, God *does indeed* Now rest; but in Acts of *Providence*, *Preservation*, *Government*, and *doing Good* to his Creatures,

“ tures, in *These* things *My Father* work-
 “ eth *hitherto*, and will work for ever ;
 “ And in *these* Instances, *I* also work, and
 “ every good man works, both on the Sab-
 “ bath-day and continually.”

COMMANDM. V. Honour thy Father
 and thy Mother ; that thy days
 may be long in the Land which
 the Lord thy God giveth thee.

The *Four* foregoing Commandments are
 the *First Table*, containing our Duty towards
 God : The *Six* following, are the *Second*
Table, containing our Duty towards our
Neighbour.

And *here* 'tis observable, that *God* is
 pleased to begin where *Nature itself* does ;
 requiring us in the *first Place* to make just
 Returns of Honour and Benevolence to
 Those, by whose Care and Tendernefs we
 have been preserved and supported in the
 most *helpless* part of our Lives. The *Extent*
 of This and the like Precepts, is indeed
 much enlarged by the Gospel ; wherein we
 are commanded to love *All Mankind*, and
 to be ready to do good Offices even to our
Enemies themselves. But This is evidently
 to be understood of That *Universal Good-*
Will, which must of necessity be exercised
 in very *different Manners* and *Proportions*,
 according to the *different Circumstances* and
Relations wherein *different Persons* do stand
 to Us ; and alters nothing of that *particular*

Honour and Regard, which we are here required to pay in the *first place* to our *Parents and Benefactors*.

To *This Commandment* there is annexed
 Eph. vi. 2. a *particular Promise*; that thy "*Days may be long in the Land which the Lord thy God giveth thee.*" And *St Paul* takes notice of it accordingly, as the *first Commandment* (the *only one* of the *Ten*) with *Promise*. There seems to be in the nature of the thing itself a certain aptness of congruity, in annexing the *Promise of long Life*, to Them that *honour* the persons by whose *Means* God hath been pleased to *give us Life*, and by whose *Care*, he hath *preserved* us through the most *helpless* part of it. *How far* and to *what degrees* this *Promise* has been fulfilled *literally*, it is not easy for us to judge. But as the *Land which the Lord their God gave* to the *Israelites*, was certainly a *Type* of a
 Heb. xi. 16. *better country*; that is, an *heavenly*; so the *Promise of long life* in *That Land*, is undoubtedly an *Emblem* of *Eternity*. The case is the same, as in *Other Instances* in *Scripture*. The *Prophecy*, that the *Foundations* of *Jerusalem* should be *laid with Sapphires*, and her *Gates of Carbuncles*; is
 Isaiah liv. 11, 12. Tobit xiii. 16. Heb. xii. 22. Heb. xi. 10. Rev. xxi. 19. Ezek. xiii. 9 Dan. xii. 1. evidently a *præfiguration* of the *heavenly Jerusalem, the City of the Living God*, (τὴν τῆς *Σιμελίας ἔχουσαν πόλιν*) the *City which hath THE Foundations* (described by *St John* in the *Apocalypse*,) whose *Builder and Maker* is *God*. In like manner, to be written in the *writing of the House of Israel*, and written in the *Book*; are *Phrases* in the *Old Testa-*

Testament, certainly alluding to that clearer Expression in the New Testament, of being written in the Book of Life.

Rev. xx. 15.

To “honour” our Parents, is, to make them suitable Returns of Love and Affection; to obey, respect, and submit to them; not only to the gentle, but even to the froward; in all things just, in all things lawful, in all things honest and of Good report: And, when persons are grown up to years of discretion, still in matters of great Concern in life, to consult and be advised by them, as far as Reason and Piety and Gratitude shall require. But the Particular principally intended in this Precept, is, that Children afford their Parents a reasonable Support and Provision, in the time of Age and Necessity. The Jews of old, were very faulty in This Particular; discharging men from all Obligation to relieve their necessitous Parents, upon their contributing a certain Sum to the Service of the Temple; and so making the Commandment of God of none effect, through the Tradition of Men.

Matt. xv.

4, 5, 6.

Mark vii.

11, 12, 13.

The Persons here commanded to be honoured, “thy Father and thy Mother,” must be understood to include, not only Parents literally, but figuratively also; The Fathers of our Country; Magistrates, Supreme and Subordinate; Masters and Mistresses in Families; Ministers and Teachers of Religion. To each of these there is an Honour and Regard due, proportional to the Nature and Degree of the Relation. To Magistrates there is due from Subjects, Obedience accord-

ing to the Laws of the Country, in all things not opposite to the Law of God. To *Masters* there is due from Servants, *Diligence* Eph. vi. 5. and *Industry, Honesty and Fidelity*: also *Submission*, according to the Advice of the Apostle; Only with this difference, that, whereas in the Apostles days the Servants spoken of were Slaves under absolute Lords, Servants Now, being hired by Contract, are to pay such Submission only, as is appointed by Law or by Agreement. To *Ministers and Teachers* of Religion, there is due from the People such *Respect*, as to 1 Pet. ii. 18. *Stewards of the Mysteries of God*; A willingness to hear and be instructed by them, and to observe and practise whatever they can shew to be the Will of God. *Lastly*, towards all *Superiours* in every kind and degree, there is due, especially from young Persons, a *Decent and Respectful Behaviour*. 1 Cor. iv. 1.

There is still one thing further to be taken notice of, under this Commandment: That, as in *Nature* all Influences and Operations are *mutual*, so in all *Relations* there is a *Duty reciprocal*. 'Tis to be understood that *Parents* are by this Commandment required to love, support, instruct, and be gentle towards their Children. *Princes and Magistrates*, to govern according to Law and Reason; as having themselves a Supreme Lord, to whom they must give account. *Masters*, to exact Service, not rigorously, but with *Mildness*, and according to Contract; not as from
Slaves

Slaves (nor even from *Them* with Cruelty,) but as from Servants upon limited and agreed Terms. *Governours in the Church*, not to assume Power over the Consciences of men, *as Being Lords over God's Heritage*; but to be faithful and diligent, in Teaching and in Exhortation, *as being ensamples to the Flock.* ^{1 Pet. v. 3.}

COMMANDM. VI. Thou shalt do no Murder.

The *first Four* Commandments, set forth our Duty towards God; the *Fifth*, expresses the Duty owing to our *Superiours* among *Men*; and the *five last* declare our Duty towards *All men in general*, with regard to the *Life*, the *Property*, the *Reputation* of our Neighbour, or whatever else may in any way affect him.

The greatest and most irreparable Damage one man can do another, is the taking away his *Life*; and therefore the *First* of the Commandments under *This Head*, is, "*Thou shalt not kill.*" But because *This* phrase has some *Ambiguity* in it, we choose therefore to render it more strictly and properly, "*Thou shalt do no Morder.*" For there are *Many Cases*, wherein the *Life* of a man may be taken away, without the Sin of *Murder*.

A Man may kill his Neighbour by *Chance*, by some wholly unforeseen *Accident*, when he had no *Design* of hurting him at all. And where there is no *Design* or *Intention*

in the Mind, the Action has in it nothing of *Morality* or *Immorality*. Yet any degree of *Carelessness* is a *Fault*: And therefore in the Law of *Moses*, God was pleased to command, that whosoever slew a man by *Accident*, should be at the Trouble of *fleeing to a City of Refuge*.

Exod. xxii.
2.

A Man may be forced to kill Another, in his *own* necessary *Self-Defence*: And then the Sin is, not in the *Slayer*, but in him that is *slain*. For in all cases of *Force*, not he who is *compelled* to strike the Stroke, but he who is the *Cause* of the Evil, bears the whole *Guilt*. If a *Thief* be found *breaking up*, and be smitten that he die; there shall no blood be shed for him. For the same reason, *Enemies* may be slain in a just and necessary *War*; and 'tis no *Crime*, but an *Honour*, to be successful in destroying them. But *Wars* of mere *Ambition*, are direct *Murders*.

Also in times of *Peace*, the Lives of *Malefactors* may be justly taken away, for the Preservation and Security of the Publick. There is conferred upon the *Magistrate*, the *Self-Defence* of the whole Society; and God himself has approved and given this Authority, that he should not bear the *Sword* in vain.

Rom. xiii. 4.

These are the Cases, wherein the Lives of men may be taken away without Sin. And for the sake of distinguishing these cases it is, that the words of the Commandment are thus rendred, "Thou shalt do no Murder." Murder therefore is the killing of

of a man, not by *misfortune* but with *design*; not for our *own defence and preservation* in necessity, but out of *malice and hatred* towards our *Neighbour*; not as destroying a *publick Enemy*, but one with whom we ought to have lived under the natural Ties of *Friendship and Humanity*, or at least of mutual *Forgiveness*; not as bringing a *Malefactor* to *Execution* for the preservation of the *Commonwealth*, but as cutting off an innocent Member to the *Hurt and Loss* of the *Publick*.

And This, of all Crimes, is the most enormous; because the Damage is most irreparable. For, *what* can be given a man in *exchange* or in *recompence* for his *Life*? Or what satisfaction can *He* make for destroying the *Image of God*, who far from restoring *Life*, cannot make one *Hair white or black*, or add one cubit unto his stature? Gen. i. 27
Matt. v. 36.
vi. 27.

By the *Law of Nature* therefore, this Crime was always judged worthy of the *Severest Punishment*; the very *Barbarians* reasoning among themselves, that a *Murderer*, whatever *Escapes* he may make, yet *Vengeance suffereth not to live*. Acts xxviii.
4.

By the *Laws* of all *civilized Nations* in the *World*, it has always been punished *capitally*; and sometimes with the most *Cruel* kinds of *Death*.

By the *Law of Moses*, God commanded that *No Satisfaction* should be taken for the *Life of a Murderer*; but the guilty person was to be taken even from *God's Altar* that he might die. From whence, by the way, Numb.
xxxv. 31.
Exod. xxi.
14.

appears the Extreme *Impiety* of those *Superstitious Privileges* or *Immunities* of *Churches*, in *Popish Countries*; whereby *Places* appointed for the *Worship of God*, are made *Refuges* for the vilest of *Malefactors*.

Numb.
xxxv. 32.

'Tis observable also, that, in order to guard against this Crime more effectually, God was pleased to command (as I before observed) in the Law of *Moses*, that whosoever killed a man even by mere *Accident* only, should be at the Trouble of fleeing to a *City of Refuge*, and continuing there till the *Death of the High-Priest*.

Lastly; What has hitherto been said concerning the *Killing of Another*, must in proportion be understood likewise concerning *Self-Murder*. For no man has a Right to anticipate the Call of God, or to bereave the Publick of a Member, by destroying *Himself*.

The true *Nature* and *Notion* of *Murder* being thus explained; 'tis to be observed in the next place, that there may be several *Degrees* of *Aggravation* in this Crime, and also different *Degrees* of *Approach* towards it. The *Highest Degree* and *deepest Aggravation* of the Crime, is, when 'tis committed with *deliberate* and *contrived Malice*. But whether it be committed with a man's *own hand*, or by the *Hand of Another*, or by means of *Perjury* and *Subornation* of *False Witnesses*; these Circumstances make no difference at all in the *Nature* or in the *Degree* of the Guilt.

The

The *next* Degree of this Crime is, when 'tis committed, *not* with præmeditated Malice, but in consequence of some *sudden Passion and Quarrel*. In which case, *Humane Laws* have indeed frequently made the Penalty easy. But in *Reason*, one man's *Life* ought not to be exposed to another man's *Passion*. And the Law of *God*, (which, for the preventing of Carelessness, required that whosoever killed a man even by mere *Accident* only, should be at the Trouble of fleeing to a City of Refuge;) makes no Distinction between sacrificing the *Life* of a *Friend*, to *Passion*; and the *Life* of an *Adversary*, to *Malice* or *Resentment*. *Duels* deliberately appointed, want, even *That* little extenuation of *sudden passion*. And nothing can be more dreadful, than to see men knowingly and deliberately die in that manner, without any possibility of *Forgiveness* towards *each other*, or of *Repentance* towards *God*.

Approaches towards this Crime, are All *Great Mischiefs* and *Lasting Injuries*, designedly done; which may either *hasten* men's *Death*, or make their *Life* *uncomfortable*. Under which Head may justly be ranked *deliberate Frauds* and *mischievous Adulterations*, in things proper either for *Food* or *Medicine*, or wherein soever the *Lives* of men are concerned.

Our *Saviour* adds; *Whosoever is Angry* Mat. v. 22. *with his Brother without a cause, shall be in danger of the Judgment*; That is, Every degree of unreasonable *Anger* and *Wrathfulness*,

1 John iii.
15.

John viii.
44.

ness, has its proportion of Guilt. And St John tells us ; *Whosoever hateth his Brother, is a Murderer.* His Meaning is ; not only that indulged *Hatred* and *Malice* extend often from small Beginnings to great and unexpected Effects, as in the case of *Cain* ; but also that, in the nature of the Thing, a *malicious, hateful, and mischievous* Temper, is altogether unchristian, and is the Spirit of the *Devil*, who *was a Murderer from the beginning.*

There are still *Other* ways of incurring Guilt in this matter ; which are all of them proportionally criminal, as the Consequences of the Actions are more or less obvious and direct to be foreseen. Thus all *Debauching* either of ourselves or others, so far as it has a natural and proper tendency to lead men into *mortal Diseases* or into *capital Crimes*, is a real Breach of This Commandment.

Lastly : As every *Prohibition* or *Negative Precept* supposes, and in its nature includes an Obligation to the contrary *Positive Duty* ; 'tis always to be understood, that in This Commandment God requires of us *Peaceableness, Meekness, Goodness, Charitableness*, and whatever tends to the universal Welfare and Happiness of Mankind.

COMMANDM. VII. Thou shalt not commit Adultery.

As to the *Nature* and *Extent* of the Sin here forbidden : Since some things are better
understood,

understood, than *explained*; and some Vices may be *taught*, even while they are *reproved*; and the best Antidote against *Some Sins*, is never to think of them at all; It were to be wished, there had never been occasion once to *name* these things *among Christians*; and that the original natural Modesty of Humane nature, and the Simplicity and Purity of the Christian Profession, had been of itself a sufficient Restraint upon men, without needing any particular Arguments of Exhortation. But since the Case is not so; and men *have*, in fact, greatly corrupted themselves; and have broken through the Restraints of Nature, and the Laws of God; and have by Custom taken off much of the Scandal of such Vices, as ought not to have been *once named* among Christians; Eph. v. 3. and, by their ill Example, are perpetually teaching Others to think some of the *worst of Vices* less *dishonourable* than they really are; 'Tis therefore absolutely necessary to *warn* young persons, with as much caution as may be, of the *Nature*, the *Extent*, and *Danger* of those Vices, which it so highly imports them to avoid.

This *Seventh Commandment*, "*Thou shalt not commit Adultery*," must, according to the Analogy of all other Commandments, be understood to prohibit, not only *Adultery* itself which is the Capital Crime in this kind; but also all *Others Vices* of the Same nature. For so the Apostle ranks together *All the Sins* of This kind: *The Gal. v. 19. works of the Flesh are manifest, which are these,*

Col. iii. 8. *these, Adultery, Fornication ;—and, put away all filthy Communication out of your mouth. Further ; Our Saviour, in his explication of This Commandment, does in a particular manner require men to govern even the*

Matt. v. 27, 28. *Desires and Inclinations of the Heart. The Meaning of which, is not that Any natural Appetite is in itself sinful ; but that Every Intent and Desire of the Mind towards an Unlawful Object, though there be no opportunity of proceeding to Action, is in its proportion and degree, criminal before God. He therefore, who would observe This Law, as expounded by our Saviour ; must endeavour to regulate even his Desires and Inclinations, by the Rules of Reason and by the Commands of God. For there is no Security against falling into Sin, but by restraining the Desires that would lead men to it. Christianity therefore does in a most strict and special manner oblige us to all kinds of Sobriety and Modesty ; injoining us to glorify God, both in our Body and in our Spirit, which are God's : to abstain*

1 Cor. vi. 20. *from fleshly Lusts, which war against the Soul ;*

1 Pet. ii. 11. *to know how to possess our Bodies in Sanctification and Honour ; to avoid all Indecencies of Behaviour, all Drunkenness and Excesses, which may prove Incitements or Occasions to other Vices : In a word, to let all Uncleanness not be once named amongst us, as becometh Saints ; Neither Filthiness, nor foolish Talking, nor (immodest) jesting, which are not convenient ; but rather giving of Thanks.*

1 Thes. iv. 4.

Eph. v. 3, 4.

The

The *Baseness* and *Dis honourableness* of the Sins forbidden in This Commandment, is excellently described by Solomon. *Whoso* Prov. vi 32. *committeth adultery, lacketh Understanding; He that doth it, destroyeth his own Soul: A wound and dishonour shall he get, and his Reproach shall not be wiped away. He goeth* Prov. vii. 22. *after the strange woman, as an ox goeth to the slaughter, or as a Fool to the Correction of the Stocks: Till a dart strike through his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life.*

Other ill *Consequences* of This Vice, are; that it propagates *Sicknesses* and *Infirmities*, both upon men's *selves* and their *Posterities*; that 'tis destructive of humane *Society*, and of the publick *Welfare*; that it *separates* the nearest *Relations*; lays the ground of inextricable *Confusions*, and implacable *Disensions*, in *Families*; and oftentimes occasions publick *Contentions*, *Murders*, and *Seditious*: So that hardly from any other Cause, have issued greater and more *tragic* Events.

There are always *Some* loose and profligate persons, who will pretend they cannot discern the *Immorality* and *heinous nature* of the Vices of *This* kind, as they will confess they easily do in *Other* Instances of Injustice and Unrighteousness. But though they are unwilling to perceive wherein the *Great Wickedness* of these things consists, when they are guilty *Themselves*; yet they always easily enough see it, when they themselves are the persons *injured*; and they are sufficiently

ficiently sensible of Every Dishonour of This kind, done to their own Families, or even to remote Relations.

Some even *Heathen Nations*, have punished *Adultery* with *Death*: Which plainly shows, how contrary it is to the Law of *Nature*. And in the Law of *Moses*, God himself expressly commanded that *the Adulterer and Adulterers* should be surely put to *Death*.

In the *New Testament*, the Apostles constantly declare with a particular Emphasis, that *Whoremongers and Adulterers* God will judge. That the Lord knoweth how to reserve the unjust unto the day of judgment to be punished; But Chiefly them that walk after the *Flesh*, in the Lust of *Uncleanness*. That, because of These things, cometh the *Wrath* of God upon the children of *Disobedience*, or of *Unbelief*; that is, even upon the *Heathen* nations themselves; and therefore much more severely upon *Christians*. And let no man, saith St Paul, deceive you with vain words: For this ye know, that no *whoremonger*, nor *unclean person*, hath any inheritance in the *Kingdom of Christ* and of God. And he repeats it with great Earnestness: Of the which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the *Kingdom of God*. And the Author to the *Hebrews* compares *Fornicators* to profane *Esau*, who for one Morsel of Meat sold his Birthright.

The

The Christian Religion lays also *peculiar* Obligations upon us to Virtue and Purity, from the consideration of our being an ^{1 Pet. ii. 5,} Holy Priesthood, a chosen Generation, an holy ^{9.} Nation, a peculiar Peop'e; a people separated to the Service of God. That our Body ^{1 Cor. vi.} is the Temple of the Holy Ghost, which is in ^{19.} us, which we have from God; even the Temple of the Living God; an habitation of God, ^{2 Cor. vi.} through the Spirit. Under which greater ^{16.} Advantages and clearer Knowledge, we are ^{Eph. ii. 22.} obliged to walk honestly, as in the Day; that ^{Rom xiii.} is, as becomes those who injoy the Light of ^{13.} the glorious Gospel of Christ, the Light of the ^{2 Cor. iv. 4.} Knowledge of the Glory of God. ^{ver. 6.}

Lastly: Under this Commandment, must be understood to be contained the whole Duty of Husbands towards their Wives, and Wives towards their Husbands, in every Circumstance of Life. Husbands, love ^{Col. iii. 19;} your Wives, and be not bitter against them. And the Wives adorning, let it be — the ^{1 Pet. iii.} Ornament of a Meek and quiet Spirit, which ^{3, 4.} is in the sight of God of great price.

COMMANDM. VIII. Thou shalt not Steal.

The first and highest degree of the Sin forbidden in This Commandment, is that of Robbing by Violence. Which in the judgment of all men, even of the Guilty themselves, is so capital a Crime, that there needs no Inlargement upon it.

The

The next degree, is *Theft* or *Stealing*, not by *violence and force*, but by *secrecy and concealment*. And This also is of such universal infamy, that I think none who are guilty of it, make any pertensions to Religion. The only caution here needful to be given, is, that young persons especially take heed of the *Beginnings* of this Sin, of being tempted to do Wrong in smaller matters in things which may seem at first of no great consequence, not very highly injurious to the person wronged, nor very shocking to the Conscience of him that does the injustice. But This is of all others the *greatest* and *most dangerous* Temptation. For few Sinners begin with the very *highest* of Crimes. Usually, being seduced at first into smaller Transgressions, they become hardened by degrees; till at length they run into the *greatest* and *most Capital* Offences.

The other Crimes forbidden in this Commandment, are *Fraud* and *Cheating*, of all kinds; Neglecting to pay just *Debts*, or keeping back the *Wages* due to the Poor for their Labour; *Oppression*, *Extortion*, and making unreasonable *Advantage* of other men's *Necessities*: *Deceit* and *Over-reaching* in *Trade* or *Bargains*; All *Assistance* and *Incouragement* given to *Others*, directly or indirectly, to do *wrong*. All these are in reality, and in their proportion, only so many different *sorts* of *Theft* and *Robbery*. For, fraudulently to *with-hold* from another That which is his just Due, is in effect the very same thing, as taking from him either
by

by Stealth or Violence his present proper Possession. And if any of these things be done under colour of *Law*, or in such manner as to *evade* all Humane *Laws*; the Crime is not therefore the *less*, but rather really the greater; because to the Sin of *injustice*, there is added *Another* Fault, in perverting the *Means* by which publick Justice should be preserved among Men. Likewise, where any of these Offences are committed in *Breach of Trust*, which is the case of *Servants* and any Others who are *intrusted* with other men's affairs; howsoever the *Law* may in such cases *alleviate* the Punishment, yet in *Conscience* this is an *Aggravation* and *Increase* of the Guilt, as being a *Breach* both of *Justice* and *Fidelity*. Nor is it any *diminution* of the Crime, when 'tis the *Publick* that is wronged by any unjust Act. For though, in This case, 'tis not so obviously and immediately apparent upon whom the Injury falls, as in the case of *private* wrongs; yet the *Uncertainty* or the *Number* of the persons among whom the Damage may chance to be divided, alters not at all the nature of the Crime itself. And though Injuries of This kind, in *smaller* instances, are not perhaps immediately felt and complained of; yet when the *Publick* comes to be wronged by persons of large and extensive Power, then not only the *Crime* itself, but the *Effects* of it also become greater and more apparent, than in the Case of *Private* Injustice. Lastly; Against the full *Intent* and *Meaning* of This Commandment,

ment, even great *Uncharitableness* must also be understood to be in some degree an Offence: *Withhold not Good from them to whom it is Due, when it is in the Power of thine hand to do it.*

Prov. iii. 27.

Matt. vii.
12.

The *Duties*, on the contrary, enjoined in this Commandment; are *Justice* and *Equity*, *Honesty* and *Fidelity*, *Truth* and *Fairness*, in men's Dealings one with another. For the Practice of which, the best general *Rule* that can be given, is That laid down by our Saviour himself; *Whatever ye would that men should do to you, do ye even so to Them.* For every man well knows what *Equity* and *Fair Dealing* is, when he expects it from *Others*; and in the same Measure ought *He* therefore likewise to deal with *Them*.

And for the same reason, that *Justice* and *Equity* is necessary to be practised at all; for the same reason, whenever any Failure has been made in the Practice of these *Duties*, *Restitution* ought to be made to the persons who have been wronged. For Repentance necessarily supposes a Desire that the Offence had never been committed. And the only possible evidence of the *Sincerity* of That Desire, is the making of *Restitution*, where ever it can be done, in reality and with Effect.

And because whoever sincerely desires to avoid *Sin*, will endeavour also to avoid *Temptation*; therefore he that would not be tempted to *defraud Others*, must understand himself to be obliged by This Commandment,

ment, to endeavour to get an honest lively hood by his *Own Labour and Industry*. Let Eph. iv. 28. him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to Him that needeth.

Charity also (as I before observed,) being the Means by which Providence has appointed the Poor to be supported, is a *Duty* within the Intent of This Commandment. But for the *Proportions* of This, there is no certain Rule, as there is in the matter of strict *Justice*; And therefore the *Measure* hereof must be left to every man's own Prudence in the Knowledge of his own Circumstances, without laying Snarés or Scruples upon Any.

The *Obligations* incumbent upon us to avoid the Sins, and to practise the Duties, which This Commandment has regard to; are, in the *first* place, the *Reason and Necessity of Things*. For upon the securing of men's Properties, depends all Humane Society; and without *Justice*, there can be no Commerce. Take away all sense of *Justice*; and straightways every man's hand will be against every man, and every man's hand against Him; nor will mankind any longer be distinguished from the wild Beasts of the Forest, who devour each other according to their Strength, and have no Title or Property in any thing. In the *next* place; since God has endued men with Reason and Conscience and with an unavoidable *Sense of Right*, 'tis plainly *His Will*
made

made known by the *Light of Nature*, that they should make Use of those Faculties to the preservation of Society: So that the Confounders of Property, are Destroyers of the *Order of God's Creation*. Lastly, the *Revealed Will of God* in Scripture, is most express upon This Head. In the *Law of Moses*; *That which is altogether just, saith he, shalt thou follow. Ye shall not steal, neither deal falsely: Thou shalt not defraud thy neighbour, neither rob him. A false Balance is an Abomination to the Lord, but a just Weight is his Delight. If a Thief be found breaking up, and be smitten that he die; there shall no Blood be shed for him.* And, under the *Gospel*; among the *Unrighteous*, concerning whom it is expressly declared that they shall not inherit the *Kingdom of God*, are by name reckoned *Thieves and Covetous and Extortioners*.

The *Benefit* arising from that general *Trust and Confidence*, which would follow upon the universal Practice of *Justice and Honesty* amongst Men, would be inconceivably great. It would be a Fulfilling of That Prophecy, that *the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child shall lead them.* It would be an anticipation of the *Happiness* of that *new Heaven and new Earth, wherein Righteousness is to dwell for ever.*

COMMAND,

Deut. xvi.

20.

Levit. xix.

11, 13.

Prov. xi. 1.

Exod. xxii.

2.

1 Cor. vi.

10.

Isa. xi. 6.

2 Pet. iii.

13.

COMMAND M. IX. Thou shalt not bear false Witness against thy Neighbour.

Next to the *Life* and *Property* of our Neighbour, which are secured to him by the 6th, 7th, and 8th Commandments; there is nothing generally dearer to men, than their *Reputation* or *Good Name*. Nay, in some cases, it has been accounted more valuable even than *Life* itself. And in many circumstances, to despoil a man of his *good Name*, is in a manner the same thing as robbing him of his goods: Because in matters of Trade and Commerce, and indeed in most other states of Life, very much depends upon mens *characters* and *reputation*. So much *reputation*, is always so much *Power*: And according to mens Credit and Esteem in the world, so much proportionally is their Influence and the Weight they have in it. For the same reasons therefore, that we are bound to take care of the *Life* and *Property* of our Neighbour; for the same reasons we ought to be very tender likewise of his *good Name* and *Reputation*: Always having a Regard to Truth and Charity, and to the Benefit and Advantage of the Publick.

Who is here meant by our *Neighbour*, our Saviour has told us in his Parable of the *Good Samaritan*. Where, by declaring *Him* to be the unfortunate man's *Neighbour*,
who

who took pity on him and did him real kindness; he shows us that our *Neighbours* are not those only who *dwell near* us, or with whom we happen to have any *particular acquaintance*; but whomsoever among all mankind we have Any dealings with, or whomsoever it happens at any time to be in our power either to injure or do kindness to; In a word, whosoever can in any respect become the better or the worse, or receive any Hurt or any Benefit, by our Behaviour towards them.

The *Crime* or *Injury* forbidden in This Commandment, is that of *bearing False Witness*. The *highest* and most enormous degree of which Wickedness, is the giving *false Evidence* in any Court of *Judicature*, either in *criminal* or *other Cases*.

The *next* degree of this Crime is, when, not indeed solemnly before the Magistrate, but in *common* and *private* conversation, *false Reports* are *knowingly* spread concerning any person, either out of *Malice* and *Envy* towards him, or in *Revenge* for some imagined Affront, or for some private *Interest* and *Advantage* to ourselves. This Sin is very severely condemned in Scripture. Our Saviour, when the Pharisees spread False Accusations against him, told them that they imitated their *Father the Devil*; who, *when he speaketh a Lie, speaketh of his own; for he is a Liar, and the Father of it*.

But there are still *lower* degrees of This Vice; which as they are *less* scandalous, so there is *more* danger of men's falling into them.

them. Such are, the *carelessly* spreading of Accusations, which we do not certainly know whether they be true or false; Calumny, detraction, slander, evil-speaking, back-biting tale-bearing, rash judgment, and the like. Among things inconsistent with the profession of a Christian, the Apostle always reckons *Maliciousness, Debate, Malignity, Whisperings, Back-bitings, Wrath, Strife, Hatred, Variance, Emulations, Envyings, Railings, evil Surmisings, Bitterness, Anger, Clamour, and evil Speaking.* And declares, that if any man seem to be religious, and bridleth not his Tongue, but deceiveth his own heart; this man's religion is vain. Our Saviour likewise admonishes us: Judge not, that ye be not judged.

Rom. i. 29.

2 Cor. xii.

20.

Gal. v. 20.

1 Tim. vi.

4.

Eph. iv. 31.

Jam. i. 26.

Matt. vii.

1.

Under This head, men who profess Zeal for God, are very apt to be guilty; when, in matters of Religion, they destroy Charity, by fixing Names of Reproach upon each other, on account of Differences in Opinion, concerning things not clearly understood, or concerning Doctrines of Humane Authority, or concerning Rites and Forms and Ceremonies of Humane Institution.

There is still a lower degree of this Fault, in bearing witness against our Neighbour, not falsely, but needlessly and unkindly, in spreading and declaring with Truth his real Faults or Infirmities to his disadvantage, when it cannot possibly serve any publick good purpose. This was thus forbidden under the Law: Thou shalt not go up and down as a Tale-bearer among thy people. And

Levit. xix.

16.

G

persons

persons of This sort, are thus described by the Apostle : *They learn to be idle, wandring about from house to house ; and not only idle, but Tatlers also, and busy Bodies, speaking things which they ought not.*

1 Tim. v.
13.

In such cases indeed, where the Execution of *Publick Justice*, or the Benefit and Advantage even of *Private* good Christians, clearly requires it ; 'tis plainly men's *Duty* to *accuse* Criminals, and to *bear Testimony* against them in Righteousness and Truth. But in *Other* cases, Charity requires that we should not take delight in spreading even *True Reports* needlessly, to men's disadvantage.

Lastly : Since an ungoverned *Tongue* is James iii. 5, (as St James describes it) an instrument of great Mischief, causing much Disorder and Confusion in the world ; and yet difficult to govern, and full of perpetual Temptation ; therefore this Commandment, in its full extent, may well be understood as a Precept to *set a Watch before our Mouths, and keep the door of our Lips : To take heed to our Ways, that we offend not with our Tongue :*

Pf. cxli. 3. Considering, that in the multitude of words there wanteth not Sin ; but he that refraineth his lips, is wise. He that will love Life, and see good days ; let him refrain his Tongue from Evil, and his Lips that they speak no Guile. 1 Pet. iii. 10. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Pf. xxxix. 1. Prov. x. 19. Matt. xii. 37.

COMMANDM. X. Thou shalt not covet thy Neighbours House ; thou shalt not

not covet thy Neighbours Wife,
nor his Servant, nor his Maid, nor
his Ox, nor his Ass, nor any thing
that is his.

This Commandment is not so much the
Prohibition of any *particular* Vice, as a *general*
Fence or Security for the more effect-
tual keeping of *all* the foregoing Com-
mandments. 'Tis a Prohibition of *all* un-
just *Desires* or *Appetites*.

Out of the abundance of the *Heart*, the
Mouth speaketh ; and from the Strength of
Passions and Appetites, proceeds every kind of
evil *Actions*. The keeping therefore of the
Passions and Appetites under the *Government*
of Reason and true Religion, is *laying the*
Ax to the Root of the Tree, and stopping the
Fountain from which all *Temptations* flow.

The *Jews* of old, under pretence of mak-
ing *Fences* to the Law, introduced many
Superstitious Practices ; such as *the washing of* Mark vii. 4.
Cups and Pots, brazen vessels, and of Tables,
and the like. But these *Traditions*, instead
of being *Fences and Securities* to the Law,
soon came to be observed as *Equivalents* in-
stead of obeying the Law ; and so *made the* ver. 13
word of God, of none effect. Among *Christi-*
ans, those of the Church of *Rome* have in
like manner introduced grievous *Superstiti-*
ons. Under pretence of preserving greater
Holiness in the *Clergy*, they have forbidden
lawful *Marriage*. Under pretence of dis-
couraging *Covetousness*, they have established
Orders of professed *Mendicants* or *Beggars*.

Under pretence of preventing *Worldly-mindedness*, they have set up numerous *Monasteries* of persons idle and useless to Mankind. But none of these things have any proper *Tendency* to cure the *Passions*. The only real *Guard* against breaking God's Laws, is what This Commandment directs; the Governing of the *Passions and Desires*, so as to cut off (as far as may be) the first Occasions and Temptations to Sin; and not the laying upon men such needless *Restraints*, as do on the contrary tend to increase their Temptations.

This keeping of the *Passions and Appetites* under strict Government, is evidently reasonable and necessary. Yet because mere *Desires* and *Inclinations* to evil, are not properly Sins but *Temptations* only, till they either break out into *Action*, or at least influence the *Intention* of the *Will*; therefore men are not naturally apt to be sensible enough, of the *Danger and Mischief* of evil *Desires*. I
 Rom. vii. 7. *had not known Lust, except the Law had said, Thou shalt not covet.* The danger of indulging Any evil *Inclination*, is well expressed by
 Prov. vi. 27, 28. *Solomon: Can a man take Fire in his Bosom, and his Cloaths not be burnt? Can one go upon hot Coals, and his Feet not be burnt?* So it is very difficult for men who have strong *Appetites*, to indulge them in Any degree, and yet forbear *sinful Actions*. This Commandment therefore, "*Thou shalt not Covet,*" is given as a Guard and Security to all the rest; to prevent the *Causes* and the *Occasions* of Sin.

" Thou

“*Thou shalt not Covet.*” That is: Be not *eagerly and anxiously desirous*, of what the Providence of God has not thought fit to allot thee: Be not *envious*, at what others injoy: Be not *discontented* with thy own State and Condition in the world. The *Particulars* therefore here principally forbidden; are,

1. *Covetousness*. By which word, is to be understood not (what it most commonly signifies) a foolish Desire of Riches for Riches sake, and a *penuriousness* in the Use of what we already *possess* of our Own; but such a Desire of *increasing* our Possessions, as *tempts* us at any time to use the irregular methods of *defrauding* or *incroaching upon* our Neighbours. For otherwise to *desire* any thing that belongs to our Neighbour, any thing that is *lawful* for Him to part with, and that he is *willing* so to do; any thing that we can obtain of him either by *free Gift*, or *fair Purchase*; in this there is nothing blame worthy.

2. Another thing here forbidden, is *Envy* at what we see Others injoy. Which as 'tis a Reproaching of the distributions of Providence, and a perpetual *Temptation* to do things that may be injurious to the persons envied; so 'tis a constant uneasiness and punishment to itself. *A sound Heart, Prov. xiv: is the Life of the Flesh; but Envy, the Rotten-ness of the Bones.*

3. The last Particular forbidden in This Commandment, is *Discontent with our own State and Condition in the world*. In cases in-

An EXPOSITION

deed of any extraordinary Calamity, 'tis sufficient that men resign themselves to the Will of God, and suffer not themselves to be by *Impatience* driven into Sin. But in all ordinary cases, *Thankfulness* is plainly our Duty for what *we have*; and nothing can be more unreasonable, than *Discontent* for what *we have not*. All that Any of us enjoy, is of God's free and undeserved Bounty. We know not the Deserts of *Others*, in comparison with *Ourselves*. We know not the various and wise *Designs* of Providence, in the *unequal* Distributions of all Temporary things. We know not how much *better*, possibly our *present* state and condition is for us, whatsoever it be; than any *other* state or condition, which we through ignorance may be apt most earnestly to *covet*.

There is only one thing further to be observed upon This Commandment: That 'tis very absurdly, and without any *Shadow of Reason*, that Those of the Church of *Rome* have, in many of their Books, *divided* this Commandment into *Two*; merely to complete the *Number*, after having *omitted* the *Second*, which so plainly reproves their shameful Idolatries.

Qu. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: My Duty towards God, and my Duty towards my Neighbour.

Qu.

Qu. What is thy Duty towards God ?

Ans. My Duty towards God is to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all Soul, and with all my Strength : To worship him ; To give him Thanks : To put my whole Trust in him : To call upon him ; To honour his holy Name, and his Word, and to serve him truly all the Days of my Life.

Qu. What is thy Duty towards thy Neighbour.

Ans. My Duty towards my Neighbour is to love him as my self, and to do unto all Men as I would they should do unto me. To love honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To be true and just in all my Dealings. To bear no Malice nor Hatred in my Heart. To

G 4

keep

An EXPOSITION

keep my Hands from picking and stealing, and my Tongue from evil speaking, lying and flandering. To keep my Body in Temperance, Soberness and Chastity. Not to covet nor desire other Mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in that state of Life unto which it shall please God to call me.

PART

PART IV.

Of the LORD'S-PRAYER.

Qu. **M**Y good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer.

Let me hear therefore if thou canst say the Lord's Prayer.

Answ. Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation. But deliver us from Evil. *Amen.*

After the *Commandments*, there naturally follows a Direction to *pray* for *Assistance* to perform them. For, all *natural* and all

Spiritual Powers being derived from God, it becomes us at *all times* and in *all things* to acknowledge our *Dependence* upon him, and to *apply* to him continually as the *Author* of whatever Good we enjoy or hope for. 'Tis in itself a fit and most *reasonable* Service, that we who *know* we receive all *from* him, should *acknowledge* that we do so, by *Asking* of him. 'Tis a high *Privilege*, that Sinners are *permitted* to approach the Father of all things, and have Access to the Throne of Supreme Glory. 'Tis in the *Natural consequence* of the Thing itself, a Means of promoting the Practice of *Virtue*, by putting the Mind habitually into good Temper and Frame. And 'tis moreover, by the *Appointment* of God, a *Condition requisite* in order to obtain his Blessing upon our Endeavours.

Prayer, is in itself a direct part of our *Duty towards God*, and of the *Obedience* enjoined in the *First Commandment*. But because 'tis moreover of *general influence*, and a Means to enable men to perform more acceptably *all the Other* parts of their Duty towards him; therefore the *Direction for Prayer*, is properly placed in order next after the *Commandments*.

As to the *Time* and *Manner* and *Circumstances* of Prayer, there cannot be given any *particular* Directions, which will exactly suit the State and Condition of different Persons. Every one best understands his own Circumstances: And if his Prayers be not *mere Forms*, he will naturally of himself

self adjust them to the Exigencies of his own proper Affairs: And, for exactness or propriety of *Expression*, to *This* God has no Regard. The Scripture gives only *general* exhortations; That we pray, (1st.) with *Understanding*, and with *Attention of Mind*: Prayer without *Understanding*, or in an *unknown Tongue*, (of which Folly the Church of Rome is ridiculously guilty,) is *speaking in-^{1 Cor. xiv. 9, 10.}* to the Air by a Voice without Signification: And Prayer without *Attention*, is *drawing near^{Isa. xxix. 13.}* unto God with our Lips, while our Heart is far from him. That we pray (2.) *constantly*, and *without ceasing*: The Meaning^{1 Thes. v. 17.} of which is, not that men are to spend their *whole Time* in Prayers; which is the *Monkish* Superstition; or that Enthusiasts who pride themselves in the *Length* of their Prayers, shall be heard the better for their *much speaking*; but that 'tis needful for men, by *constant and periodical* Returns of Prayer, to keep up in their Minds a *continual* Sense of God, and of their Dependence upon him. That we pray (3.) with *Submission* always to the Will of God: For we often understand not, what will hurt or profit us: *We^{Rom. viii. 26.}* know not what we should pray for, as we *ought: And, not My Will, said our Saviour^{Luke xxii. 42.}* himself, but *Thine be done*. That we pray (4.) with steady *Faith* towards God, *no-^{James i. 6.}* thing wavering: That is, not having a vain enthusiastical presumption, that we shall certainly obtain whatever we desire; but a rational Perswasion and firm Belief, that God is *Able* to perform whatever he wills, and

and *Willing* to do for us whatever is really fit and reasonable. That we pray (5.) with *pure hands* and with a *clean Heart*, and particularly with a Mind disposed to *Charity* and *Forgiveness* towards our *Brethren*: For God will be *worshipped* by Those only, who sincerely desire to *obey* him. As to *wicked* men, the Scripture expressly declares, that even their *Prayer* shall be *Abomination*. And our Saviour particularly admonishes us, that if we *forgive not Men their Trespases*, neither will our *Father* forgive Our *Trespases*.

Prov. xxviii.
9.
Matt. vi.
15.

Concerning the *Matter* of Prayer, or the *Things to be prayed for*; our Lord himself has thought fit to give us particular direction, by leaving a *Form* of his own composing; Which therefore ought, without doubt, to be the *Rule*, the *Ground-work*, the *Pattern* of All Prayer.

In which *Prayer of our Lord*, we are taught in general:

1. That the *Object* of Prayer, the *Person to whom* our Prayers are to be directed, is *God*; even the *God and Father of all*, who is *above all*, and *through all*, and *in us all*. The *Foundation* of the Duty of Prayer, is laid in the *Attributes* of This Supreme Author and Governour of the Universe; and *Every Perfection* of his Nature, affords a distinct Ground or Reason for our applying ourselves in this manner to him. His *Omnipresence* teaches us, that he is ever *Near*; His *Omniscience*, that he always *knows* our Petitions; His *Omnipotence*, that he is *Able* to grant them; His *Goodness*, that

Eph. iv. 6.

that he is *willing* to give us whatever is for our real Benefit and Advantage ; His *Truth*, that he will not fail to perform all his gracious Promises : And his *Mercy*, that he will not reject even *Sinners* when truly *penitent*, but will *hear* and forgive them upon their Sincere *Humiliation* and *Amendment*. Nor can it here reasonably be objected, that God, by reason of his Omniscience, *knows* already what we want, before we ask for it ; and, by reason of his Goodness, *will do* what is Fit, whether we ask for it or no ; and that therefore, the putting up of Prayers to him may seem *needless*. This (I say) is no just Objection. For, the Design of our putting up Petitions to God, is not for *His* Information, but for a Testimony of *Our* Acknowledgement of our dependence upon him. We do not ask of God, in order to acquaint *Him* what things we stand in need of ; but to express the Sense *we ourselves* have, of his being alone able to supply our Wants, and of his being the Only Author of every good Gift. And though God *will* indeed always *do* what is *Fit*, whether men pray to him or no ; yet This also is no Reason at all to neglect his Worship. For That very *Fitness* of things, in the present Case, arises in great measure from the Qualification of *Persons* : And one principal Qualification, which makes any person *Fit* to receive Blessings from God, is That disposition of mind, from whence proceedeth *Prayer* out of a *pure Heart*, and with *Lips unfeigned* : So that,

if

if men refuse to pay him this just and small tribute, it will *upon That very account* become a thing *fit and reasonable in itself*, that they should fall short of the divine Blessings. Nor is it any reasonable Objection against the Duty of Prayer, that in experience we see things regularly go on according to the *Course of Nature*: For, in reality, *Nature* is nothing at all, but a mere empty Word; and what we call the *Course of Nature*, is, in truth, the continual operation of the Power of God, acting generally with uniformity, but always freely and according to his own good pleasure. No reasonable man, inquiring after the *Architect* of a most perfect Building, would take it for a satisfactory Answer, to be told that 'twas *Natural* for the Fabrick to be built in That Form: Yet the case is exactly the same, when men contentedly exclude consideration of God, merely by styling His Operations the Effects of *Nature*. The Supreme Power therefore, and Perfections of God, are just and *unexceptionable* Reasons of *Praying* to him. To pray to inferiour Beings, to *Angels* or to *departed Saints*, (as has long been the Practice of the Church of *Rome*,) is evidently *needless*; because God, we are sure, is always *near*, being himself every where present. 'Tis moreover *Presumption* in men, and great *Vanity*; an intruding into those things which they have not seen, vainly puffed up by their *fleshy mind*, For they do not so much as pretend, that *Praying to Saints and Angels* is any

any where *commanded*. Nor have they any the least reason to imagine, that *Angels* (who are mere *ministring Spirits*) have any *Authority* to regard their Prayers; much less *departed Saints*, whom they do not know to be so much as *ministring Spirits*, or that they *bear* their Prayers at all: nay, whom they cannot possibly know, before the day of *Judgment*, whether they be *Saints* or no. Besides: All these methods of *Will-worship*, evidently *derogate* from the *Honour* of God; *distracting* men's devotions; *dividing* That affection and reliance of mind, which ought to be placed upon God alone; and always leading to *Superstitious Equivalents* in the stead of *True Virtue*, which alone can render men acceptable in the Eyes of the *All-seeing Judge* of the World. If it be alledged, that *Sinful men* cannot of themselves acceptably approach the Supreme Throne of God; We have, by Divine Appointment, a sufficient Mediator and *Advocate with the* 1 John ii. 1. *Father, Jesus Christ the righteous*; who sitteth continually on the right hand of God, as our *Great High-Priest* and Intercessour, Heb. iv. 14. to mediate for us, and to offer up our Prayers unto the Father. *Through him we have* Eph. ii. 18. *Access unto the Father*. And our Lord's own direction, is: *Whatsoever ye shall ask of* John xv. *the Father in my Name, he will give it you.* 16. Prayer therefore is to be directed to God through Christ. And as praying to false Gods, derogates from the Honour of the One True God; so praying by or through the intercession of false and fictitious *Mediators*,

ators, derogates in like manner from the Honour of *Christ*, the only True *Mediator*.
 1 Tim. ii. 5. For as *there is one God*, so there is also *one Mediator between God and men*. And they who hold not this *Head* (saith the Apostle speaking of *Angel-worshippers* who joyn Other Mediators with Him whom Alone God has appointed to That Office,) *beguile themselves of their Reward*.
 Col. ii. 18, 19.

2. Another general Observation taught us in this *Form* of our Lord's composing, is, that Prayer ought to be *plain* and *perspicuous*, *easy* and *intelligible*. Our Saviour in this Prayer which he recommended to his Disciples, inserted nothing that requires Skill and Learning to understand; nothing but what is fitted to the Use of persons of all Capacities, and of all Employments.

3. 'Tis observable, that this Prayer of our Lord is very *short*; To show us that God needs not be *instructed*, and that he is not to be *moved*, by *multiplicity* of *Words*. 'Tis the *Sincerity* and *Attention* of the *Heart*, that God chiefly regards.

This *in General*.

In *Particular*; We are to observe; that this Prayer *begins* with a most proper and instructive Compellation or Description of God.

Our Father, which art in Heaven.

In which words, we acknowledge him,
 1 Cor. vii. 1st, to be the *Author* and *Creator* of all things;
 6.

things; *the Father, of whom are all things*; Eph. iv. 6.
the One God and Father of all, who is above
all and through all and in us all: Upon
 which account, *Angels* are in Scripture styled
the Sons of God; and *Men* are declared to Job xxxviii.
 be his *Off-spring*. We acknowledge him ^{7.}
 further to be *the Father of our Lord Jesus* Acts xvii.
Christ, and through Him, *Our Father in a* Eph. iii. 14.
 particular manner, as being *reconciled to us*
 and receiving us as his *Sons* by *spiritual Re-*
generation and Adoption, according to the
 gracious *Terms* of the Gospel-covenant.
 We acknowledge him *our Father*, with re-
 spect to his *Care* in preserving, his *Goodness*
 in assisting, his *Authority* in correcting, his
Mercy in forgiving, his *Love* in providing for
 our present and for our future Happiness.
 Also by styling him, "*Our Father*," not
My Father, in a Prayer composed for the
 Use of every particular Christian; our Lord
 has taught us to look upon *Charity and*
Good Will towards our Brethren, as an es-
 sential Qualification in *Prayer to God*.

2. By adding the words, "*which art in*
Heaven;" we declare our acknowledge-
 ment of his *Supreme Greatness and Dominion*
 over all. For, according to the nature of
 the Jewish language, to *be in Heaven*, does
 not signify *limitation of Place*, but being
High in Power. Thus the Prosperity of a
 City, is expressed by its being *exalted to* Luke x. 15.
Heaven; and the Destruction of it, by be-
 ing *thrust down to Hell*. The Omnipresent
 God, is *every where Present* alike: Behold 1 Kings
the Heaven, and the Heaven of Heavens, can- viii. 27.
 not

not contain thee. Yet he may be said to be in Heaven, as manifesting his Presence There after a peculiar manner by making it the Throne of his Glory, the place of Attendance of Angels, the place of Happiness to the Righteous, where they shall see his Face, that is, shall have greater Discoveries made to them of his Glory and Favour. And in somewhat of the same sense, he is represented in Scripture as dwelling formerly in the Temple of Jerusalem, and Now in Places of Divine Worship, and Always in the Hearts of the Righteous.

Rev. xxii. 4.

PETITION I. Hallowed be thy Name.

Matt. xxii.
38.

As in Practice, the Love of God, and a due Regard to Him, is the First and Great Commandment; so in our Prayers, our Lord has taught us to ask in the first place for those things which concern the Honour of God and of Religion in general, and then for those things which more immediately and in particular relate to our own personal Wants. Of those Petitions which relate to the Honour of God and of Religion in general, the First is; "Hallowed be thy Name."

To "hallow," that is to make holy or sanctify; signifies, in the Jewish language, to put a difference between things, to separate, to set apart for religious Purposes, to exalt, to honour, &c. And therefore its signification is various, according to the nature

ture of the *other* words with which it is joined. When 'tis applied to *God*, it signifies *Worshipping* or *Honouring* him, as the *True God* or *Real Governour* of the *Universe*, and as *distinguished* from all *Idols* or *imaginary Powers*. When 'tis applied to *Men*, employed in religious affairs; it signifies paying a *due Respect* to *Them*, and to their *Office*: And *Their hallowing* or *sanctifying Themselves*, is their *abstaining* from things vile and reproachful, from every thing that is faulty and unbecoming their *Office*. When 'tis applied to *Places*, *Time*, or *Things*; as the *Sabbath*, the *Temple*, the *Vessels* or *Utenfils* of the *Temple*; it signifies, keeping them *separate* from every common or profane *Use*.

In *This* Petition, the *Phrase* is applied to *God*: And therefore it signifies, *honouring* or *glorifying* him. Which may also be done in *different* manners, according to the *different* usage of *This* *Phrase*, "*the Name of God*," which we here pray may be "*hallowed*."

I. *The Name of God* signifies sometimes in *Scripture* *God himself*; much after the same manner as, among *Men*, "*His Majesty*," is a phrase usually expressing the *Person* of the *Prince*. Thus *Praising the Name of God*, is *Praising God*: And, *Call- ing upon the Name of the Lord*, is *Calling up- on the Lord*: And, *Blessed be the Name of God*, is, *Blessed be God*. Pf. lxix. 30.
Pf. cxvi. 17.
Dan. ii. 20.

In *This* sense of the phrase; *hallowing the Name of God*, will signify, *adoring the True God*,

God, and adhering to the *Worship* of Him only, in opposition to *Idols*. According to Ps. xliv. 20. which manner of speaking, to forget the Name of God, is by the Psalmist put as equivalent to stretching out our hands to a strange God. And, making mention of the Name of other Gods, is swerving into Idolatry. And, walking in the Name of the Lord our God is adhering stedfastly to his *Worship*. And, Sanctify the Lord God in your Hearts, is by St Peter opposed to being afraid of their Terror, that is, of their False Gods.

2. The Name of God signifies sometimes his peculiar Attributes, or Perfections, of Power, Wisdom, Goodness, Mercy and the like. Thus God proclaimed before Moses the Name of the Lord, — the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth. Again: The Name (that is, the Power) of the God of Jacob, defend thee. And: They that know thy Name (that is, thy Veracity, Goodness Mercy, and other Perfections,) will put their Trust in Thee.

In This sense of the phrase; hallowing the Name of God, will signify, framing right and worthy Notions concerning him, and professing upon all occasions our acknowledgment of his Divine Perfections; that (absolutely speaking, and in the complete sense of the words,) there is None Powerful, None Wise, None Good, but One, that is God. That He is the Blessed and Only Potentate, the King of Kings and Lord of Lords; Who only hath immortality, dwelling in

Mat. xix.
17.

1 Tim. vi.
15.

Pf. xx. 1.
Pf. ix. 10.

Exod. xxxiv.
5, 6.

Micah iv.
5.

1 Pet. iii.
15.
ver. 14.

Josh. xxiii.
7.

Ps. xliv. 20.

in the Light which no man can approach unto, whom no man hath seen nor can see; to whom be Honour and Power everlasting.

3. Sometimes the Name of God signifies his Authority and Commission. Thus concerning the Angel whom God sent to lead the children of Israel; *My Name*, saith he, Exod. xxiii: *is in him.* Again: *I am come*, saith our Saviour, *in my Father's Name*, that is, with John v. 43. His Commission. And: *By what Name*, Acts iv. 7. (that is, by whose Authority,) *have ye done this?*

In This sense of the phrase; *hallowing the Name of God*, will signify, paying obedience to his Authority, wheresoever it be found; obedience to Magistrates, to Laws, in all things not inconsistent with Piety; obedience to the inspired Word of God, and to the exhortations of the Preachers of the Gospel, in all things not repugnant to the Gospel itself.

4. Sometimes the Name of God signifies his True Religion. Thus, the place that he Nehem. i. *bath chosen to set his Name there*, is the Seat 9. of True Religion, the Place where he has Deut. xii. appointed to receive the Homage and Wor- 5. ship of his Servants. Again: *The Name of* Rom. ii. 24. *God*, that is, his True Religion, is blasphemed among the Gentiles, through You.

In This sense of the phrase; *hallowing the Name of God*, will signify, continuing in the Practice of True Religion, and living suitably to our Holy Profession: *Walking* 1 Thess. iv. *honestly toward them that are without*; *Giv-* 12. *ing no occasion to the adversary to speak re-* 1 Tim. v. *proachfully*: 14.

Matt. v. 16. reproachfully: But, letting our Light so shine before men, that they may see our good Works, and glorify our Father which is in Heaven.

5. Lastly; The Name of God is sometimes in Scripture taken literally, to signify men's making Use of the Name of God in conversation, either upon Solemn or upon Trifling Occasions. As, in the Third Commandment; *Thou shalt not take the Name of the Lord thy God in vain.*

And in *This* sense of the Phrase; *hallowing the Name of God*, will signify, being conscientiously careful to avoid *Perjury, common Swearing, Cursing*, and all *profane, rash, unprofitable, irreverent Use of the Name of God*, upon any occasion whatsoever. As has been at large set forth, in the Exposition of the *Third Commandment*.

According to all these several senses, in which the *Name of God* may be said to be *hallowed*; the full Meaning of *This Petition* will be, to express our sincere and hearty Desire, that all the world may come to the *Knowledge of the True God*; that every *Mind* may frame *just and worthy Notions* of him; that every *Tongue* may *blefs and praise* him; that every *Creature* may *adore and obey* him. That all Nations, and we ourselves in particular, may *fear his Power*, may *admire his Wisdom*, may *love his Goodness*, may *rely upon his Truth*, may have a *just Sense* of his *Mercy and Compassion*; in a word, may *embrace the True Religion*, and live suitably to it.

P E T I T.

P E T I T. 2. Thy Kingdom come.

God is, by *Nature*, King and absolute Lord of the *Universe*; and his *Kingdom*, in That sense, is *always Present*. 'Tis, by *Necessity* of nature, from *everlasting to everlasting*; a *Kingdom*, of absolute and irresistible Power; that cannot *come at one time* more than at another.

But because the true Greatness of every Potentate, of every Moral Governour, consists chiefly in the *Obedience* of those who are capable of *Disobeying*; therefore the *Kingdom of God*, in the principal and most eminent sense of the Phrase, signifies his *Domination* over *Rational Creatures*.

By the entrance of *Sin* into the World, *This Moral Kingdom of God* began to be *opposed*; (For to his *natural Kingdom* of absolute Power, *no* opposition can ever possibly be made at all :) And, as *Sin* increased, an *opposite Kingdom* was set up of *Idolatry* and *Wickedness*, which is the *Kingdom of Satan*, the *Kingdom of the Adversary*, the *Kingdom of Darkness*, the *Kingdom of the Powers* adverse to *Virtue* and *Goodness*.

In order to *destroy* these *Works of the Devil*, that is, all idolatrous and immoral Practices whatsoever; not by *Force*, (which is inconsistent with the *nature of Virtue and Vice*,) but by *proper Motives* and *Assistances* to *Virtue*; God was pleased to *strengthen* and *inforce* the *Light of natural Reason*, by different *Revelations* of himself, at different times,

John iii. 8.

times, to the *Patriarchs*, to *Moses*, and the *Prophets*; and at last, by the Preaching of his *own Son*; who, in the *Gospel*, has made effectual provision for restoring the *Kingdom of God and His Righteousness* among Men.

Matt. vi. 33.

Matt. vi.

33.

Matt. xxi.

43.

Luke xvii.

21.

Rom. xiv.

17.

1 Cor. xv.

24, 25, 26.

Rev. xxii. 5.

For this cause, the *establishment of the Gospel*, the *Religion of Christ*, the *Obedience of Faith*, that is, the *Prevalency of Virtue and Righteousness* founded upon the *Belief of the Gospel*; is in Scripture perpetually stiled, "*The Kingdom of God*:" That Kingdom of God, which our Saviour commands us to *seek in the First place*, and threatens that the outward Advantages of it *shall be taken from Them* who intrinsically and really *bring not forth the Fruits thereof*: That Kingdom of God, which we are told, is *Within us*; and that it consists *not in Meat and Drink*, that is, not in external Forms and Ceremonies, but in real *Righteousness* and in the Joy consequent thereupon.

And because this *present imperfect state* here upon Earth, is *at best* only in order to a *more perfect one to come*; when God shall have *put down All Rule and all Authority and Power*, and *All Enemies shall be destroyed*, and his Saints *shall reign for ever and ever*: Therefore to That *perfect State* it is, "*the Kingdom of God*" must always be understood to have *reference*, even when it is expressly spoken of the *State of the Gospel* now present; The one being the *Beginning*, the other the *End and Completion*, of one and the same State: And 'tis That *Heavenly State*, which

which ultimately and properly is always meant by "*The Kingdom of God*:" That Happy State, wherein the Righteous shall shine forth as Matt. xiii. the Sun, in the Kingdom of their Father: In-⁴³ to which there shall in no wise enter any thing Rev. xxi. that defileth, neither whatsoever worketh abo-²⁷ mination, or maketh a Lie.

There are therefore *Three* senses, in which this Phrase, *the Kingdom of God*, may be taken. And these several senses must carefully be distinguished, in order to understand rightly the Meaning of the Petition, "*Thy Kingdom come*."

1. In the First place, there is God's *Kingdom of Nature*, or his *absolute and necessary Sovereignty or Dominion* over all things. And in *This* sense (as I before observed) we cannot at all pray that his *Kingdom* may come; because it is at all times *actually*, and at all times *necessarily and equally* Present.

2. There is his *Kingdom of Grace*, or his *Moral Dominion* over the *Wills and Actions* of *Free Agents*; by the *Influences of Reason*, by the *Authority of his Commands*, and by the *Motives of Rewards and Punishments* proposed. And *This* is what is principally meant in this Petition. We pray that the *Gospel of Christ*, the *True Religion* and *Worship of God*, may prevail and spread over the whole Earth, as the *Waters cover* Isa. xi. 9. the Sea: And that all the *Kingdoms of this* Rev. xi. 15. world, may become the *Kingdoms of our Lord*, and of his *Christ*; that is, not by conquest and violence, but by persuasion and force of Truth, by the power and demonstration of the 1 Cor. ii. 4. Spirit.

Spirit. And that all who embrace and profess the Truth, may let the peace of God Rule in their Hearts, by living as worthy Subjects of his Kingdom. For 'tis in the Subjection of Mind and Will to him; in the regulating of our Actions, Passions, Appetites and Affections, according to his Laws; that This Kingdom of God principally consists.

3. There is his future Kingdom of Glory. And This also is intended in This Petition. We pray, that Christ may come in his Kingdom; and that We may be preserved unto this his heavenly Kingdom, being delivered from every evil Work. Living soberly, righteously, and godly, in this present world; Looking for that blessed Hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. Or, as St Peter expresses it, looking for and Hasting unto the Coming of the day of God, wherein——we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness.

Matt. xvi.
28.
Rev. xxii.
20.
2 Tim. iv.
18.
Tit. ii. 12,
13.

2 Pet. iii.
12, 23.

P E T I T. 3. Thy Will be done in Earth, as it is in Heaven.

Now here 'tis obvious to ask; Is it possible his Will should not be done? Can any thing resist His Will?

To this Question, the Answer is; that, by his mighty Power, God can indeed subdue all things unto himself. For the universal System of Nature, depends upon his pleasure; and there is No Power, but of Him.

Phil. iii. 21.

Him. But 'tis his *Will and Pleasure*, that *Intelligent and Moral Agents* should not obey His Will, but by their Own. 'Tis in consequence of this *Free Choice* that they are at all *Moral Agents*; accountable for what they do; worthy of blame or commendation; capable either of Punishment or Reward. He shows them what is *Good and Evil*; he commands them to pursue the one, and to avoid the other; he gives them *Power*, and lays before them the *strongest Motives* to encourage them so to do; but without *Compulsion*. This *Trial*, this *Probation*, he puts upon them: And 'tis the *Perfection* of their *Nature*, and the *highest Improvement* of their *Virtue*, to choose to obey him cheerfully and readily. *Inanimate Matter*, is subject to the *Power of God*: But *Rational Beings* only, are subject to his *Laws*.

The more excellent the *Nature*, and the more improved the *Virtue* of any rational Creature is; the more does it delight in imitating the *Nature*, and in obeying the *Will* of *God*, who is *Perfection and Goodness* itself. *Angels* in *Heaven*, those *Servants of Pl. ciii. 21* his, that do his pleasure; are the greatest Example of This kind. And therefore in This *Petition* our *Lord* has taught us to pray, that we may be able to imitate *Them*; to imitate *Their* constant and ready *Obedi- Luke xx; ence*, in order to be made like them in their *Happiness*.

The Meaning is; not that the *Obedience* of frail and mortal Men can be perfect in degree, like that of *Angels*; For, in many *James iii. 2. things*

1 Kings
viii. 46.

1 John i. 8.

Luke i. 6.

Luke xxiii.
42.

things we offend all ; and there is no man that sinneth not ; and, if we say that we have no Sin, we deceive ourselves, and the Truth is not in us. But we are to pray, and to endeavour, that Our Obedience may be complete in proportion to Our nature and abilities, as That of *Angels* is in proportion to *Theirs*. We must continually endeavour, to obey universally all the Commands of God, to avoid all known Sin, and to amend whatever we at any time find amiss in ourselves. And in these Endeavours, whosoever are really *sincere*; the Scripture, according to the gracious Terms of the Gospel-Covenant, declares that, notwithstanding numerous Infirmities, still they are *righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

The words of this Petition, "*thy Will be done in Earth, as it is in Heaven ;*" may likewise be understood in another sense, as a profession of our Submission to the Will of God in all things : *Not my Will, but thine be done.* But the True and principal sense of them, is according to the foregoing Explication.

PETIT. 4. Give us this Day our daily Bread.

After the Petitions for things which more directly and universally relate to the *Glory of God* ; our Lord teaches us to proceed in the next place, to pray for such things as
may

may in particular supply *our own* more immediate *Wants*. Not that God needs to be informed what things we want; For he knoweth what things we have need of, before Matt. vi. 8. we ask him: But it becomes us to express continually the *Sense we have*, of our *Dependence* upon him for every thing we enjoy or hope for.

Our *Wants* which relate more particularly to the *Body*, are expressed in the *present* Petition: Those which relate to the *Soul*, in the following ones.

By this Petition, “Give us this day
“our daily Bread,” we are taught in general.

1. To acknowledge That *universal Providence*, by which all things are directed. As God gave *Being* to all things, so he preserves all things by Provisions and Supplies suitable to their several natures. 'Tis He, Acts xiv. 17. that giveth us *Rain from heaven*, and fruitful Seasons, filling our *Hearts* with food and gladness: Making his *Sun* to rise on the evil Matt. v. 45. and on the good, and sending *Rain* on the just and on the unjust. 'Tis He who maketh the Pf. cxlvii. *Grass* to grow upon the *Mountains*, and *Herb* ^{8, 9.} for the Use of *Men*: Who giveth *Fodder* unto the *Cattle*, and feedeth the young *Ravens* that call upon him: Nay who clothes even the *Lilies* of the *Field* in such a manner, that Matt. vi. even *Solomon* in all his glory, was not arrayed ^{28, 29, 30.} like one of these. *Nature*, which vain men are apt to talk of in these matters, is nothing but an empty word: And inanimate second Causes, are nothing but mere instruments

in the hand of God. Our own *Labour* indeed, is generally *necessary*; Because God hath been pleased so to appoint, that the Earth *shall not* usually bring forth *without Labour*. But when we have done all we can, the *Effect* of our *Labour* will still depend wholly upon *His Blessing*. For He can at

Pl. cvii. 34. any time destroy with *Famine*, and make a fruitful land barren, for the wickedness of them

Deut. xxviii. 23. that dwell therein. He can make the *Heaven* that is over our *Head*, to be *Brass*; and the *Earth* that is under us, *Iron*. He can

scorch with *Drought*, or drown with *Waters*, or blast with pestilential *Winds*: Or, even without with-holding any of the *Blessings themselves* of *Nature*, he can at any time withdraw the whole *Effect* and *Fruit*, the whole *Benefit* and *Injoyment* of them.

Deut. viii. 3. For, man doth not live by *Bread* only, but by every word that proceedeth out of the *Mouth* of the *Lord*. And, when he with *Rebukes* doth chasten man for *Sin*, he maketh his *Beauty* to consume away, like as it were a *Moth* fretting a garment.

Pl. xxxix. 4.

2. By This *Petition* we are taught the *Lawfulness* of desiring *Temporal Blessings*. Religion is so far from depriving us of all *Temporal Good* things, that our *Lord* himself here expressly directs us to pray for them. Only our *Desires* after *These* things, must always be in a due *Subordination* to those of greater *Importance*. We must first seek the *Kingdom* of *God*, and *His Righteousness*; and then we may lawfully desire, to have *These* things also added unto us: For so has Our Saviour

Matt. vi. 33.

Saviour taught us to expect that they *shall* be, even in the very same sentence wherein he commands us to *take no Thought for the* ver. 34. *morrow.*

This *in general.* In particular, we may observe,

1. That by the word, "*Bread,*" our Saviour here means, *all the Necessaries,* and *all the Comforts* of Life. Nothing is more usual, in all Languages, and upon all Subjects, than to express the *Whole* by the name of some *principal Part.* Thus *Righteousness,* or *Faith,* or any other eminent Virtue, is frequently put for the *Whole* of Religion.

2. "*Bread*" being the *plainest* and most *universally necessary* Food; it may be observed, that our Lord teaches us to pray, not for *superfluities,* for the Supplies of *Ambition, Pride, Vanity,* or *Luxury;* to *make provisi-* Rom. xiii. *on for the Flesh, to fulfil the Lusts thereof;* ^{14.} But only for the *Necessaries* and *Conveniencies* of Life. *Having food and raiment, let us be* 1 Tim. vi. 8. *therewith content.*

3. 'Tis observable, that our Saviour adds the words, *daily,* and *this day;* "*Give us this day our daily Bread,*" or (as it is in St Luke's Gospel,) "*give us day by day our* Luke xi. 3. *daily Bread;*" to admonish us, that our Life being short and uncertain, and we having a greater Concern upon our hands; we ought not therefore to enlarge our Prospect, to extend our Hopes and Designs, beyond a convenient Provision for ourselves and Families; but to be content with what

Matt. vi.
34.

Luke xii.
19, 20.

Providence shall enable us to obtain of This kind, in the ways of Integrity, Justice, Goodness and Charity: Considering, that *sufficient unto the day is the Evil thereof*; that it needs not to be augmented with unreasonable anxious care and sollicitude for the future: And having always in mind That Admonition in the Parable of the rich man, who had *much Goods laid up for many years*; *Thou Fool, this night thy Soul shall be required of thee.*

P E T I T. 5. And forgive Us our Trespases, as We forgive Them that trespass against Us.

The foregoing Petition, relates to things *Temporal*: The *present* and *following* ones, to things *Spiritual*. In These, we are taught to pray, that God would be pleased to *forgive* us our *past Sins*, and to *preserve* us *for the future* from falling into Sin and Misery.

An humble *Confession* of *past Sins*, and a sincere Desire of *Pardon*; founded upon a just Sense of the unreasonableness of Sin, and a real and hearty Desire of Amendment; is a qualification absolutely necessary, in all our Prayers for *future Blessings*. For John ix. 31. *God heareth not Sinners, but Penitents only, whose past Sins he first forgives.*

In the case of *Great* and *Presumptuous Crimes*, there must be a more Solemn *Humiliation* and *Repentance*, and some *Trial* of the
the

the *reality* of the *Change* of a man's *Heart* and *Life*, before he can have within himself any *satisfactory Hope* or *Assurance* of *Pardon*. But for the *daily infirmities* and *frailties*, incident to those who sincerely endeavour to live *virtuously* and *religiously*; 'tis sufficient that we ask *Forgiveness* of them in our *daily Prayers*. For if we *confess our Sins*, John i. 9. God is *faithful and just* to *forgive us our Sins*, and to *cleanse us from all unrighteousness*.

The *Ground* or *Foundation* of our expecting *Forgiveness* of *Sin*, is the *Mercy* and *Goodness* of *God*, the *Intercession* of *Christ*, and the *Supposition* of our own *Repentance*. The *Mercy* and *Goodness* of *God*, is an *eternal* and *essential* *Perfection*. The *Intercession* of *Christ*, is the *Effect* (not the *Cause*) of the *Divine mercy*: 'Tis the *Method*, in which the *Wisdom* of *God* thought it most fit to convey his *Mercy* to *Sinners*: God so loved John iii. 16. the *World*, that he gave his *only-begotten Son*. And *Repentance* on our part, is the *Condition* or *Qualification* necessary, in order to our becoming *Objects* of the *Mercy* of *God* through the *Mediation* of *Christ*.

By *Repentance*, in *Scripture* and in the *Reason* of things, is always understood, not only a *Sorrow* for all known *Sins*, but also an *actual* *Indeavour* to *forsake* them: And not *That* only in *particular*, but moreover in *general* such a *Disposition* of *Mind*, as becomes persons really *penitent* and *forgiven*: A mind desirous of showing forth the *sincerity* of its *Repentance*, by *universal* *Obedience*; and by *imitating* of *Him*, whose

Mercy in forgiving us we thankfully adore.

Of this imitation of God, one Principal Part is *Our forgiving Others*, in like manner as *God hath forgiven Us*. Which Duty our Saviour thought to be of such importance, that he not only here expresses it as a *Condition* of our own *Forgiveness*, in the *Body of the Prayer* itself; but repeats it again at large, after the *End* of the Prayer; and inculcates it with the addition of a *particular Parable* on purpose.

The *Meaning* of which Duty, of “*forgiving Them that trespass against Us*,” evidently is; not that *Magistrates* are to neglect to punish Offenders; not that *private persons* are to forbear bringing *Malefactors* to justice, not that *Christianity* forbids us to recover our *just Dues* from fraudulent Dealers, by courses of *Law* and *Equity*; nor that we are in such a sense to forgive those who continue to wrong us, as to trust and tempt them to wrong us more. But our Duty is, in matters of *common Offence* between man and man, to forgive, even untill seventy times seven, those who do repent: And those who do not repent, or have been guilty of doing even *Great Wrongs*, we are still to pray for them, and be willing to do Acts of *Charity* and *Humanity* towards them, if need requires; and not to be solicitous after *Revenge*, but to desire much rather their *Amendment* and *Reconciliation*: And when we are forced at any time to right ourselves by *Law*; even Then to desire only *Equity* for

Matte vi.
12, 14, &
15.
Matt. xviii.
23—35.

Matt xviii.
22.
Luke xvii.
3, 4.

for *Ourselves*, and not vexation and needless damage to the *adverse* party. In a word: Christians ought to be in general of a kind and charitable Disposition; dealing with *Others*, as we desire and pray that God would be pleased to deal with *Us*.

The *Nature* of the Duty of Forgiveness being thus explained; the *Reasonableness* of the Practice of it will easily appear, not only by Arguments drawn from the *nature of the Thing*, from a sense of the general *Weakness and Infirmities of Human Nature*, from the *Necessity of Charity and Good-Will* to the *Support and Peace of Society*, and from the great *Ease and Quiet of Mind* arising in particular from This Habit and Temper; but principally and above all, if we consider how ill it becomes Those to be of *revengeful and unrelenting Spirits*, to be full of *Hatred and Animosities* among *Themselves*, whom God hath forgiven through the *Redemption of Christ*; how ill it becomes Those to be rigorous in exacting of their Brethren an hundred pence, who have themselves received from God the free Forgiveness of ten thousand talents. Matt. xviii. 24, 28.

PETIT. 6. And lead us not into Temptation: But deliver us from Evil.

After prayer for the *Forgiveness* of what is *past*, our Lord directs us to pray that God would be pleased to *preserve* us from Sin

Sin for the time to come. "Lead us not into
"Temptation."

Now *Temptation* signifies principally *Two* things. Sometimes, barely *Trying* a person : And, sometimes, *persuading* or *seducing* him into Sin.

1. In the *first* sense of the word, 'tis in the nature of things a *necessary* and *essential* condition of a *Probation-state*, that there should be some *Tryal* of men's virtue. And in *This* sense, the Scripture scruples not to affirm, that *God himself* tempts men : That
 Gen. xii. 1. *God did tempt, that is, try, Abraham :*
 Deut. viii. 2. *That in the Wilderness God proved Israel, to Know what was in their Heart, whether they would keep his Commandments, or no :*
 Wisd. iii. 6. *And that, as Gold in the Furnace, doth he try the Souls of the Righteous. The Meaning is ; not that, in these cases, God does not know before, how men will behave themselves ; But he tries them, that They who have in them a true Root of Virtue, may actually bring forth the Fruit of it ; may be exercised, may be approved, may be made manifest, to the World here, and to Men and Angels hereafter ; and may be, in Themselves, improved, established, and fitted for the state of Heaven. The trying of our Faith*
 1 Cor. xi. 19. *worketh Patience, and Patience Experience, and Experience Hope. For This Reason we are exhorted, not to think it strange concerning the fiery Tryal (the variety of Afflictions and Persecutions) that is to try us. Nay, on the contrary, we are encouraged even to*
 James i. 3. *glory in Tribulation : and to count it all joy,*
 Rom v. 4. *when*

when we fall into divers Temptations: Con- James i. 2.
sidering that the Tryal of our Faith, is much ¹ Pet. i. 7.
more precious than of Gold that perisheth;
and that Blessed is the man that endureth James i. 12.
temptation; for when he is tried, he shall re-
ceive the Crown of Life.

Nevertheless 'tis carefully to be observed,
that when the Scripture speaks in this man-
ner concerning Rejoicing in Temptations, it
always considers them under This view, as
being experienced, and already in great mea-
sure overcome. For otherwise, as to Temp-
tations in general, Temptations unexperien-
ed, and of which we know the Danger, but
not the Success; our Saviour teaches us to
pray, "Lead us not into Temptation:" And
again, Watch and pray, lest ye enter into Mark xiv.
Temptation. Our Nature is frail, our Pas- 38.
sions strong, our Wills biassed; And our se-
curity, generally speaking, consists much
more certainly in avoiding great Tempta-
tions, than in conquering them. Where-
fore we ought continually to pray, that
God would be pleased so to order and direct
things in This Probation-state, as not to
suffer us to be tempted above what we are able; 1 Cor. x. 13.
but that he would with the Temptation also
make a way to escape, that we may be able to
bear it. Our Lord directed his Disciples,
when they were persecuted in One City, to Matt. x 23.
flee into another. And they who refuse to
do so, when it is in their Power; lead
Themselves into Temptation, and tempt
God.

2. In the second sense of the word Temp-
tation, as it signifies persuading or se-
ducing

ducing men into Sin; In This sense, as
 James i. 13. *God cannot be tempted with evil, so neither
 tempteth he any man. He deceives, he se-*
 ver. 14. *duces no man; but every man is tempted,
 when he is drawn away of his own lust, and
 enticed; when he is drawn away by the al-*
lurements of Pleasure, Covetousness, or Am-
bition, which he knows to be the Snares of
the Devil. Nevertheless, because nothing can
be done without God's Knowledge, nothing
can come to pass without His Permission,
nothing can be effected but by the Use or
Abuse of those Natural Powers that He has
created; therefore the Scripture frequent-
ly, in a figurative way of speaking, and
in acknowledgment of the Supreme Su-
perintendency of Providence over all Events,
ascribes the cause of every thing to God.
 Thus God is represented as *delivering a*
 Exod. xxi. 13. *man, when he is slain by Chance, into the*
 2 Sam. xxiv. 1. *hand of his Neighbour; as having moved*
 1 Chr. xxi. 1. *David, by means of Satan's temptations,*
 Exod. vii. 13. *to number Israel and Judah; as having*
 Deut. ii. 30. *hardened Pharaoh's heart; as having harden-*
 Josh. ii. 20. *ed the Spirit of Siben King of Heshbon, and*
 made his Heart obstinate; as having harden-
 ed the Nations, that they might come against
 Israel in battle, that he might destroy them ut-
 1 Kings xxii. 23. *terly; as having put a lying Spirit in the*
 Isa. vi. 10. *mouth of all Ahab's Prophets; as making the*
 Rom. xi. 8. *Heart of the people fat or stupid, and their*
 Rev. xvii. 17. *Ears heavy, and shutting their eyes; as giv-*
ing them the spirit of slumber, eyes that they
should not see, and ears that they should not
hear; as putting it in the Hearts of wicked
 Kings,

Kings, to give their Kingdom unto the Beast; ^{2 Thes. ii.} as sending upon men strong Delusion, that ^{11.} they should believe a Lie; and as leading men into Temptation. In all which expressions, 'tis evident, the intention is not to affirm, (except possibly in some very particular judicial case,) that God *actually* and *efficiently* does these things; but only, that he justly permits them to come to pass.

The Meaning therefore of the Petition, "*Lead us not into Temptation,*" (taking the word *Temptation* now in the latter of the Two senses I mentioned;) will be This; that God would not, *judicially* and *in anger*, give us up and leave us to the Power of Temptation, and to the Seducements of the Evil One; as he did *Pharaoh*, and *Abab*, and *Judas*, and the *Israelites in the Wilderness*, when (as the Psalmist expresses it) he ^{Pf. lxxxi.} gave them up unto their own Hearts Lusts, ^{13.} and let them follow their own Imagination: But that, on the contrary, he would either, by his merciful Providence, keep us from ^{Rev. iii. 10.} the Hour of Temptation; or, by his gracious Support, deliver us out of it. ^{2 Pet. ii. 9.}

The following part of this Petition, "*But deliver us from Evil;*" may equally be understood to signify, either, deliver us from the Evil One; or deliver us from every Evil thing, from the Evil of Sin, and from the Evil of Misery. The sense, either way, amounts to the same. For as God is the Fountain of all Moral and of all Natural Good, the Fountain of Goodness and Happiness: So in Scripture all Moral Evil

Col. i. 13.
Luke x. 19.

is represented as the *Kingdom*, and all *natural Evil* as the *Power*, of the *Enemy*. From all which, our Lord directs us to pray in *general Terms*, that God would be pleased to deliver us : The *particulars* of what we ought most to fear, or most to hope for, being best left to *Him*, who knows all our Dangers and all our Wants, even before we ask him.

The CONCLUSION. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

As our Lord teaches us to begin our Prayers, with an acknowledgment of the *Dominion* and of the *Goodness* of God ; “ *Our Father, which art in Heaven ;*” So he directs us to conclude likewise with a Profession of the same ; “ *For thine is the Kingdom, the Power and the Glory, for ever and ever ; Amen.*”

In This *Doxology*, we are taught distinctly to acknowledge ;

I. God’s absolute *Sovereignty* and *Dominion* over All. To Him belongs the *Kingdom*, and the *Power*. He is the *First Cause* and the continual *Disposer* of all things, in the universal System of the *Material World*. He, the *Maker*, *Preserver*, *Governour*, and *Judge* of Men. He, the *Creator* and *Lord* of *Angels*, and of all the *Principallities* and *Powers* in *Heavenly Places*. He the *Sender* of the *Holy Ghost*, according to his own

John xiv.
26.

own Will. He, the God and Father of our Lord Jesus Christ; the One God and Father of all, who is Above all; the Father, of whom the whole * Family in Heaven and Earth is named: Of whom, and Through whom, and To whom are all things: To whom be glory and dominion for ever.

Heb. ii. 4.
2 Cor. xi.
31.
Eph. iv. 6.
Eph. iii. 15.
* *πατρις & πατρις* are relative words.

2. We are here taught to acknowledge the Peculiarity of this Supreme Dignity, as belonging to God Alone. The Kingdom and the Power and the Glory, is His; His, in a sense, in which it can be applied to no one besides Him; His, originally and ultimately, and independent on Any. Others have Kingdoms; but, His Kingdom ruleth over all. Others have Power; but derived from His Power. Others have Glory; but all terminating in His Glory.

Rom. xi.
36.
1 Pet. v. 11.

3. By this Doxology we are taught, that as Prayer for what things we want, is a natural Duty; so is Praise and Thanksgiving and Glorifying of God, for whatever good things we receive. We are to acknowledge with Thankfulness, that we receive them from Him; and we are to use them to His Glory, in promoting always the interest of Truth and Righteousness and Sobriety and Piety in the world.

There is one thing further to be taken notice of upon this Head: That, as the Compellation, "Our Father which art in Heaven," wherewith our Lord teaches us to begin this Prayer; is a Preface both to the Whole Prayer, and to every Petition in particular: So This Doxology at the End of it,

it, is not barely a *Conclusion* of the *Whole* ; but also a *Ground* or *Reason* of every *Part*, a *Foundation* for every *Petition* in particular. We *Therefore* pray to *Him*, for whatever is *desireable* either in *This world* or in *That to come* ; because *His* is the *Kingdom*, from everlasting to everlasting ; *His* is the *Power*, from infinity to infinity ; *His* is the *Glory*, of whatever *Good* is in the *Whole* natural or moral *World*.

Qu. What desirest thou of God in this Prayer ?

Answ. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies ; And that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save and defend us from all Dangers ghostly and bodily : And that he would keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ : And therefore I say, *Amen*. So be it.

PART

PART V.

Of the SACRAMENTS.

Qu. **H**OW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to Salvation; that is to say, Baptism and the Supper of the Lord.

'Tis the peculiar Excellency and Advantage of the *Christian Religion*, that it is not burdened, as the *Jewish* was, with a multitude of external *Rites* and *Ceremonies*. Nothing is *Now* required of *Us*, but *that* by *Repentance* we forsake the Works of unrighteousness, as has been *above* explained under the *Question* concerning the Promise made by the Sureties in Baptism: *That* we have *Faith* towards God, and our Lord Jesus Christ, as has been set forth in the Explication of the *Apostles Creed*: *That* we obey the *Commandments* of God, as they have been expounded by our Saviour in his Sermon upon the Mount: *That* we express our *Devotion* towards God in constant *Prayer*, after the manner of the Pattern which our Lord has taught us: *That* we enter into a solemn *Obligation* at our first admission into

AN EXPOSITION

into Christ's Church by *Baptism*, to perform these Conditions: And *that* we perpetually *confirm* and *remind* ourselves of That Obligation, by communicating in the Sacrament of the *Lord's Supper*. Whosoever worthily performs These Duties of a Christian, stands in need of no additional Buildings upon This Foundation: No arbitrary *Penances*, to supply the place of real Repentance and Amendment: No additional *Articles of Faith*, of mere humane invention: No *Supererogation* of Obedience to the *Superstitious* Commandments of *Men*, to compleat or make amends for the want of Obedience to the *Laws of God*: No new *Devotion* to *Saints* or *Angels*, different from and opposite to our Saviour's direction of praying to the *Father* in the Name of *Him* only, our Alone Mediator: No additional *Sacraments* by the Authority of the *Church*, to supply any defects in those which our *Lord himself* has appointed.

Those appointed by our *Lord himself*, are *Two* only: *Baptism*, and the *Lord's Supper*. By the *One*, we *begin* to profess our selves Christians; by the *Other*, we declare our *Continuance* in that Profession. By the *One*, we are *admitted* into the Church of Christ; by the *Other*, we live in *constant Communion* both with Christ the Head, and with all the Members of his Spiritual Body. By the *One*, we solemnly *vow* and *promise* to give ourselves up to the Guidance of the *Spirit of Holiness*, and to the Obedience of God's Commands; by the *Other*, we *perpetually*

petually repeat and ratify, confirm and renew That Vow; and lay afresh upon ourselves the most solemn Obligations, to endeavour constantly with God's assistance to perform it.

These two Sacraments are here spoken of as being "*necessary to Salvation*;" Because concerning the *One*, our Saviour has affirmed, that *except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* John iii. 5. And the *Other* is an express Command to all his Disciples, to *do That in Remembrance of Him*; which if they contemptuously neglect to do, they seem to despise their part of the *New Testament in his Blood.* Luke xxii. 19. 20.

Yet 'tis well added, "*generally*" necessary to Salvation; to show that the *Necessity* here spoken of, is not *absolute and rigorous*. For though, with regard to *Baptism*, our Saviour's words may seem absolute and without exception; yet in the nature of the thing, 'tis evident, there must of necessity be Exceptions. *Infants* (for instance) dying without Baptism, since 'tis not Their Fault, but to Them altogether unavoidable; 'tis impossible to conceive they shall perish, for *not doing* what they *could not* do. And there is in the Scripture itself an Example of a *Christian Convert*, who was *certainly saved* though he died *unbaptized*: Which is the *Thief upon the Cross*. And Many Converts in the *Primitive Ages*, were *martyred* suddenly, before they could have any opportunity of being *baptized*: And yet no man

* *πείρα.*† *τύπος.*

man ever doubted of their Salvation. For they *died with* Christ, and *for* Christ * *literally*; whereas Baptism is the *dying with* him, only † *in a Figure*. 'Tis plain therefore, that absolute and universal Declarations of This sort, are always to be understood with necessary Exceptions.

With respect to the *Lord's Supper*, the declaration of our Saviour not being so absolute, we ought by no means to condemn Those, who *abstain* though *Fear* and *Scruple* and *Tenderness* of Conscience, with the like *Severity* as we have reason to do those who *despise* God's Ordinance. Nevertheless, since the *Command* of Christ is *express* and *universal*, it becomes all pious persons to remove, as soon as possible, the ground or occasion of the Scruple, whatsoever it be; and prepare themselves to comply with the *Command* of their Lord. In the doing of which, they are still always to remember, that This and all other positive Institutions have the nature *only of Means* to an *End*; and that therefore they are never to be compared with *Moral Virtues*, nor can ever be of any *Use* or *Benefit without* them, nor can be in any degree *Equivalents* for the *Want* of them.

With regard to the *Number* of the Sacraments, which are here declared to be *Two*; there are *Two* sorts of persons justly to be reprov'd: Those who *diminish* from that Number, and those who *add* to it.

Of the former sort are the people commonly called *Quakers*; who taking a-
way

way all Sacraments entirely, and changing these most plain and literal Commands into a sort of *Allegory* only; are evidently in the way of too great a Tendency, to turn the whole Doctrine of the Coming of Christ in the Flesh, into a mere *Figure*.

In the contrary Extreme, are those of the Church of Rome. Who, to the Two Sacraments of our Lord's institution, have without any reason added Five more of their own.

1. *Confirmation*. Which is not at all Another Sacrament, but merely a Circumstance or Appendage of Baptism: A Rite or Ceremony, by which Baptized persons solemnly and publickly declare and take upon themselves their *Baptismal Vow*.

2. *Penance*. Which is nothing but an arbitrary Discipline, imposed wholly and solely by mere Humane Authority.

3. *Extreme Unction*. Which is an absurd Superstition, built upon a gross misinterpretation of a single Passage in St James's Epistle: Where direction being given for anointing the Sick with Oil, in order to a miraculous Recovery, that the Lord may raise him up, and his Sins be forgiven him; the Church of Rome has thence invented an extreme Unction for such as are Past Recovery, in order to their Salvation in the world to come.

4. *Ordination*. Which is not a Sacrament, but merely a Designation of certain particular Persons to a particular Office.

5. *Matri-*

25. *Matrimony*. Which has no other pretence to be called a Sacrament, but only because St Paul, in his comparing it with the Union which is between Christ and his Church, calls That Similitude a great Mystery. Which the Latin Translator ignorantly and ridiculously renders, a great Sacrament.

Eph. v. 32.

And This is all the Foundation of the five Popish additional Sacraments.

Qu. What meanest thou by this Word Sacrament?

Ans. I mean an outward and visible Sign of an inward and spiritual Grace, give unto us, ordained by Christ himself, as a Means whereby we receive the same, and as a Pledge to assure us thereof.

After determining the Number of the Sacraments, and in order to prove the truth of that determination; follows the Definition of a Sacrament, or *what* it is that we mean by That Word.

1. In a Sacrament therefore, there must be, first, "an outward and visible Sign;" such as is *Water* in Baptism, and *Bread and Wine* in the Lord's Supper. The Reason is, because, in the nature of the thing, it must be a *Publick* dedication of ourselves to the Service of Christ, and a *Publick* attestation of our Communion with him. *Repentance from dead works, and Faith towards God, evidenced*

evidenced in a new life of *Righteousness and Holiness*, are indeed always acceptable to God: But they are not what we call a *Sacrament*; they are not a *publick Covenanting* with God, but when declared and signified by that "*outward and visible sign*," of being *buried with Christ* in the Baptism Rom. vi. 4 of Water. In like manner, to *commemorate thankfully* the Death of our Lord, is always an acceptable part of Devotion: But it is not what we call a *Sacrament*, unless That *inward thankful Remembrance* be publicly and solemnly represented by the *outward Signs* of breaking *Bread* and pouring out *Wine*.

2. In the constitution of a *Sacrament*, there must be a Ground of expectation of "*an inward and spiritual grace*," to be "*given unto us*," correspondent to the intent of the *outward and visible Sign*. The Reason is, because hereby it is distinguished from *such Rites and Ceremonies*, as are merely significant of our *Obligation or Duty*, but have no *Promise or Assurance* of any *certain Blessing or Benefit* annexed even to the most *due and regular Use* of them. Of this latter kind is the *Use of the Cross* in *Baptism*: Which therefore is never pretended to be a *Sacrament*, but merely an arbitrary Memorial of our own obligation, that we should not be ashamed to confess the Faith of *Christ crucified*, and manfully to fight under his *Banner* against *Sin, the World, and the Devil*; and to continue *Christ's faithful Soldiers and Servants* unto our lives end. And of the

the same nature are *All Rites and Ceremonies*, of mere *Humane Appointment*. For which reason, 'tis rightly added in the *third* place, that in a *Sacrament* the *outward Sign* must be such as is,

3. "*Ordained by Christ himself.*" Outward Signs have not of themselves, and in the nature of Things, any necessary connexion with Inward and Spiritual Advantages: But the Benefit must be annexed to the outward Signs, (not to the Signs themselves as *physical Efficient*s; but to the *worthy Use* of them, as *moral Conditions*;) by the *Power and Will of God*. Consequently, without *His* express Appointment and Authority, they can be but empty Signs, or, at most, accidental Assistances to remind us of *our own Duty and Obligation*. And of This nature, as I before said, are all *Rites and Ceremonies* of mere *Humane Appointment*. Baptism, even in the nature of the thing itself, would be a very proper emblem and memorial of our obligation to *moral Purity*: But 'tis merely by virtue of the *Command and Promise of God*, that 'tis efficaciously
 Luke iii. 3. the Baptism of Repentance for The Remission of Sins.

4. "*As a Means whereby we receive the same, and a pledge to assure us thereof.*" The outward Signs, are *Means whereby* we receive the inward and spiritual Benefit; not in the way of *physical Efficiency*, (as I just now observed,) but in the way of *moral Qualification*. There is no Superstition whatsoever, more mischievous and destructive

tive of True Religion; than men's imagining, that, in a *Sacrament*, the inward and spiritual Benefit is necessarily and in course connected with the outward Performance: Which is the nature of a *Charm*, not of a *Religious Action*. A *Sacrament* is essentially, as every thing in Religion must be, of a *Moral Nature*. The *spiritual Benefit* is, by the Appointment of God, so annexed to the Use of the *Means*; as that every one, not who *partakes*, but who *worthily partakes* of the outward Sign, shall be also made *Partaker* of the inward *Blessing*. Baptism, if it be only the putting away of the filth of the *Flesh*, a mere Ceremony or *Washing* of the Body; and be not followed with a *Virtuous Life*, producing the *Answer* of a good *Conscience* towards God; 'tis of no Benefit at all, to the person who receives it. And in like manner, whoever receives the *Elements* of *Bread and Wine*, if at the same time he *discerns not the Lord's Body*, that is, if he be a profane and vicious person, the *Means* of Grace, are by him received to his own condemnation; and that which was designed to be a *savour of Life unto Life*, becomes to Him the *savour of Death unto Death*.

1 Pet. iii

21.

1 Cor. xii

29.

2 Cor. iii

16.

Q^u. How many Parts be there in a *Sacrament*?

Ans^w. Two: The outward visible Sign, and the inward spiritual Grace.

1 2

Q^u.

An EXPOSITION

Qu. What is the outward, visible Sign, or Form in Baptism?

Ans. Water, wherein the Person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Qu. What is the inward and spiritual Grace?

Ans. A Death unto Sin, and a new Birth unto Righteousness: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Qu. What is required of Persons to be baptized?

Ans. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

After declaring the *Number* of the Sacraments, and the *Nature* of a Sacrament in general, *what* it is; the Catechism proceeds to explain distinctly and in particular, each of the two Sacraments, *Baptism* and the *Lord's Supper*.

In the Sacrament of *Baptism*, there is to be considered,

1. The *Matter*: Which is "*Water, wherein the person is baptized.*" Among Writers

Writers of needless curiosity, there have sometimes been started Questions concerning the *Reasons* of this Appointment, and what degree of *necessity* there is for the Use of *This Element* in particular. But all Questions of This kind, are vain and useless. The *Will* and good Pleasure of God, is, in matters of This nature, *Reason* sufficient. Yet it deserves also to be taken notice of, that, before our Saviour's time, the *Jews* manner of admitting Profelytes, was by baptizing them with *Water*. And 'tis, in itself, a *natural Emblem* of Purity and Cleanness: Aptly reminding us, that as our *Bodies* are cleansed by the Washing of *Water*, so our *Souls* must be purified by the *Blood of Christ*, that is, by the application Rom. ii. 25. of it in the *P forgiveness of Sins* past, and in 1 Pet. iii. the *Answer of a good Conscience towards God* for the future; *Having our Hearts sprinkled* 21. from an *evil Conscience*, and our *Bodies washed* Heb. x. 22. with pure *Water*.

2. The next thing to be considered in *This Sacrament*, is the *Form* in which we are Baptized: "*In the Name of the Father, and of the Son, and of the Holy Ghost.*" By which *Form*, we make solemn Profession of our Belief, in the *One God and Father of* Eph. iv. 6. all, who is above All; of our Belief in the *One Lord, Jesus Christ*, who is the Redeem- 1 Cor. viii. 6. er, the Saviour, and the Judge of All; and of our Belief in *One Holy Spirit* of God, by whom God inspired the *Prophets* under the Old Testament, and the *Apostles* under the New. By this *Form*, we are baptized into

into the Covenant of reconciliation with God the Almighty Father and Maker of all things; We are baptized into the Death of Christ, in whom we have redemption through his blood, even the forgiveness of Sins: We are baptized with the Washing of Regeneration and renewing of the Holy Ghost, which God our Saviour (as St Paul expresses it) hath shed on us abundantly through Jesus Christ our Saviour, and by which we are sealed unto the day of Redemption. By This Form, we dedicate ourselves solemnly to the Service and Worship of God our Father, who created us; To the Obedience and Imitation of Christ, the Son of God, who redeemed us; And to the Direction and Guidance of the Holy Spirit, which Sanctifies us. And accordingly all the Antient Baptismal Creeds, in the Primitive Church, were Paraphrases upon This Form.

3. The "inward and spiritual Grace" signified by the "outward visible Sign" in Baptism, is "a Death unto Sin, and a new Birth unto Righteousness;" We are buried with Christ by Baptism into Death, that like as Christ was raised up from the dead by the Glory of the Father, even so We also should walk in newness of Life. In the Primitive times, the manner of Baptizing, was by Immersion, or dipping the whole Body into the Water. And This Manner of doing it, was a very significant Emblem of the Dying and Rising again, referred to by St Paul in the abovementioned Similitude. But in whatever manner the outward Ceremony be

be performed, the moral *Obligation* upon baptized persons is still always the same. For the *Baptism* which saves us, is not the ^{1 Pet. iii} putting away of the filth of the *Flesh*, but the ^{21.} Answer of a good Conscience towards God. The Reason of the institution, follows: "For, being by Nature born in Sin, and the children of Wrath, we are hereby made the children of Grace." The phrase, being "by Nature children of Wrath," is by St ^{Eph. ii. 31} Paul used only concerning idolatrous and vicious Men, who, before their conversion to the Belief of the Gospel, had their conversation in times past in the Lusts of the *Flesh*. It can here therefore be understood only by way of accommodation; that as Wicked Heathens, the children of Disobedience, ^{ver. 2.} were, upon account of their unreasonable Vices, liable in the Highest degree, to the Wrath of God; so, in proportion, all men, by their Frailty and Aptness to Sin, always ^{Rom. iii.} coming short of the Glory of God; and those ^{23.} who are as innocent as they were born, being still void of Merit; they are All of them Such, as can have no Claim of Right to That *Eternal Life*, that Kingdom of everlasting Glory and Happiness; which is the Free Gift, the Free Promise of God in Christ; and which he cannot be bound to give, but to whom, and upon what Terms and Conditions he himself sees fit, who is the Alone Maker and Lord of All, and has a Right to do what he pleases with his own.

4. The fourth and last Particular to be considered in the Sacrament of *Baptism*, is;

what Qualifications are requisite, in order to receive it with Effect. And these are Two: Acts ii. 38. *“ Repentance,”* and *“ Faith,”* Repent, and be baptized; said St Peter to the Jews. And: *“ If thou Believest with all thine heart, thou mayest ;* said Philip to the Eunuch.

What is here meant by *“ Repentance,”* has been fully explained in the former part of the Catechism, in the Exposition upon Those words, *“ renouncing the Devil and “ all his Works, the Poms and Vanity of “ this wicked World, and all the sinful “ Lusts of the Flesh.”* And what is here to be understood by *“ Faith,”* has likewise at large been shown above, in the Exposition upon the Apostles Creed.

All that remains upon This Head, is to answer an obvious *Objection*, which must here arise naturally in every one's mind. If *Repentance* and *Faith* are necessary Qualifications, to fit and prepare persons for Baptism;

Qu. Why then are Infants Baptized, when by reason of their tender Age they cannot perform these Conditions?

Ans. Because they promise them both by their Sureties: Which Promise, when they come to Age, themselves are bound to perform.

Infants cannot indeed Repent, Believe, and

and Obey. Yet they may nevertheless be capable of being admitted into the Church of Christ by Baptism; Because they have *Innocency* which is *better* than *Repentance*, and of *Such* (saith our Lord himself) *is the Kingdom of Heaven*. They can also be received into *Covenant* on *God's* part, as well as the *Jews* were by *Circumcision*. And on *their Own Part*, a *Promise of Faith and Repentance* can be made for them by *Sureties*. Which *Promise*, *they themselves* (when they come to *Age*) shall for *this Reason* be bound to take upon *Themselves*, because the *Conditions* are of such a nature, as it would have been their *indispensable Duty* to perform, though no such *Promise* had ever been made for them. One person indeed cannot by his *Promise* bring any *Obligation* upon Another, without his own *Consent*. But any one may engage to remind Another, of such things as *That Other* was originally obliged to, and which would equally have been his *Duty*, though no such *Promise* had been made for him at all. As has at large been shown above, upon *Occasion* of that *Question* at the *Beginning* of the *Catechism*, “*Doſt thou not think that thou art bound to believe and to do as they have promised for thee?*”

That they who have been Baptized in their Infancy, may the more solemnly take upon themselves their *Baptismal Vow*; the Ceremony of *Confirmation* has been instituted. But whether they be *Confirmed*, or no; all men who make *Profession of Christianity*,

AN EXPOSITION

Christianity, ought to understand and consider, that, by That *Profession*, they are obliged to perform the *Conditions* undertaken at Baptism. Otherwise, their *Profession* is vain.

Qu. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

By the Sacrament of *Baptism*, we are initiated into the Profession of Christianity, and admitted to the Terms of the Christian Covenant. By the Sacrament of the Lord's Supper, we declare our Continuance in that Profession, and perpetually renew and ratify Our part in the Covenant of the Gospel.

In the Account here given of the Nature, End, and Design of this latter Sacrament; the first thing supposed, is

I. An Acknowledgment that *Christ died for the Sins of Mankind*. The Lord's Supper was instituted for the continual Remembrance of "the Death of Christ." Goodness and Mercy, are indeed essential Perfections of God. But the Method wherein, and the Terms upon which, God will extend his Mercy and Compassion towards Sinners; this depends entirely upon the

Good

Good Pleasure and Wisdom of God. The original Ground of Forgiveness to Penitents, is the eternal essential Goodness and Mercy of our Heavenly Father: The Method, in which the Divine Wisdom has thought fit to manifest this Mercy, is by the Death of John iii. 16, Christ. God so loved the world, that he gave his only-begotten Son, &c.

2. The next thing here declared, is, that the Death of Christ was a "Sacrifice." Instead of the Life of the Sinner, God was pleased, under the Law, to accept the Sacrifices of Beasts. Not that it was possible, the Blood of Bulls and of Goats, should take Heb. x. 4 away Sins: But they were accepted as Testimonies of Repentance, and as Types of Christ. Christ was himself without Spot and sinless: And therefore his voluntary Offering of himself was acceptable to God, and efficacious to procure Pardon to Penitents. God's absolute Power and Sovereignty, might possibly have pardoned Sin otherwise: And he could not have been said to be Unjust in doing it. But he might also not have pardoned it; And there was no security, that infinite Justice and Wisdom would not think it more proper to punish it. The accepting of the "Sacrifice" of Christ upon the Cross, is an Assurance to Sinners, that God will grant them Repentance (that is, Acts xi. 18, will mercifully allow them the Benefit of Repentance) unto Life. And 'tis a Vindication, in the best and most admirable manner, of the Wisdom of the Supreme Governor of the Universe, in showing at the same time

AN EXPOSITION

time his *Hatred against Sin*, and his *Compassion towards Sinners*; His *Hatred against Sin*, in permitting his Son to suffer rather than Sin should not be condemned in the *Flesh*: And his *Compassion towards Sinners*, in permitting his Son to suffer, rather than not give them *Assurance* of their *Repentance* being accepted. The Death of Christ therefore, was a true expiatory "*Sacrifice*" and *Satisfaction* for the Sins of the World: A *Satisfaction*, not in the way of *Equivalent*, as obliging God to forgive Sin; for then it would not be of *Grace*, and of *Free Pardon*: But it was a *Satisfaction*, as making *Forgiveness consistent* with the *Honour and Dignity* of the Divine Laws. In which *Satisfaction* it must always be remembered, that *vitious and unrighteous persons* have no part nor benefit. For as the *Prayer* and the

Rom. viii. 3. *Sacrifice of the wicked, is an abomination unto the Lord*; so the "*Sacrifice*" of Christ himself, is neither accepted nor offered for Them. And nothing can be a greater and more pernicious *Corruption of Christianity*, than wicked Men's *relying upon the Merits of Christ*.

Prov. xxviii. 9. xv. 8.

3. 'Tis to be observed that the Sacrament of the Lord's Supper is here declared to be a "*Remembrance*" or *Commemoration* of this *Sacrifice* of the Death of Christ, and not a *Repetition* of the *Sacrifice* itself afresh. The Church of Rome teaches, that the Lord's Supper is a perpetual *Repeating* of the *Sacrifice* of Christ, an *Offering* of him again daily. But the Apostle expressly affirms
on

on the contrary, that Once in the end of the world, hath he appeared to put away Sin by the Sacrifice of Himself; and that, having been Once offered to bear the Sins of Many, ^{Heb. ix. 26,} there remains Now no more Offering for ^{28.} Sin. And our Lord's own direction is no less express, *Do this in Remembrance of Me;* ^{Luke xxii.} in Commemoration of That One Offering, ^{19.} which hath perfected for ever them that are ^{Heb. x. 14,} sanctified. As the Paschal Lamb was a Solemn Remembrance of the Deliverance out of Egypt, so the Sacrament of the Lord's Supper is a Thankful Commemoration of the greater Redemption purchased by Christ. And in the same sense as the annual Paschal Lamb was for ever The Passover, the passing over of the First-born of the Israelites in Egypt; in the very same sense, is the daily Sacramental Bread for ever the Body of Christ offered upon the Cross.

4. This Commemoration of the Sacrifice of the Death of Christ, is here declared to be "*Continual.*" That is; 'Tis not a Temporary institution, but Perpetual. ^{As 1 Cor. xi.} often as ye eat this Bread, and drink this ^{26.} Cup, ye do shew the Lord's Death, till he come.

5. 'Tis here worth remarking in the Last place, that the reason why Antient Christian Writers call the Lord's Supper frequently a Sacrifice, and an unbloody Sacrifice; is not because they imagined it to be at all literally a Sacrifice, but because it was an Act of Christian Worship, succeeding in the place of Jewish Sacrifices. By the same figure

Heb. xiii. 15. figure of Speech, Praise and Thanksgiving are likewise called a *Sacrifice*; and the Bodies of virtuous and good Christians are said to be a *Living Sacrifice*, holy, acceptable unto God; and Charity or Liberality is styled an *Odour of a sweet Smell*, a *Sacrifice acceptable, well-pleasing to God*. And St Paul scruples not to affirm, that *We* Christians are *The Circumcision*, circumcised with the *circumcision made without hands*.

Qu. What is the outward part or Sign, of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

If any one here inquires after the *Reason* of the appointment of *These* elements in particular; the Answer is the same, as concerning the appointment of the Use of *Water* in Baptism: that, in matters of This nature, the *Command* of our Lord is *Reason* sufficient. For in things of *external appointment* and *mere positive institution*, where we cannot, as in matters of *natural and moral Duty*, argue concerning the *natural reason and ground* of the Obligation, and the *original Necessity* of the thing itself; we have nothing to do, but to *obey the positive Command*. God is infinitely better able than We, to Judge of the *Propriety* and *Usefulness* of the things he institutes; and it becomes us to *obey*, with humility and reverence.

reverence. Yet This we cannot but observe, that the *breaking of the Bread* is a very natural Resemblance of our Lord's *Body* being broken for us; and the *pouring out of the Wine*, a very apt Representation of the *shedding of his Blood*. And 'tis very remarkable, that it is *Such* a representation, as is in itself naturally significant, and yet at the same time *not apt*, in the *Matter* of it, to be abused to *Superstition*. Wherein appears a very particular instance of the *Wisdom* and *Goodness* of our Lord's institution. For the Vanity of Men has been strongly prone to imagine, that *Pictures* and *Images* would be useful Remembrances of our Lord and his Passion, and proper to excite perpetual Devotion. But Experience has shown, how extremely liable to corruption such sorts of Memorials have been; and how, instead of promoting true Devotion, they have always occasioned the most gross *Idolatry* and abominable *Superstitions*. Our Lord took wise Care to prevent this Evil, by appointing such *plain* Symbols as *Bread* and *Wine*, which might not easily be liable to so great an Abuse. And though the Church of *Rome* has indeed, by a wonderful and incredible corruption, abused even These *plain* and *most simple* Elements to an *Idolatrous* usage; yet this their Abuse is so much the more grossly notorious, and the more easy to be reprov'd, and with less difficulty avoided.

There is one thing further to be observed upon This Head; that the outward Part or Sign

Sign in the Lord's Supper, is *Both* Bread and Wine. And therefore they of the Church of *Rome* are unpardonably presumptuous, in taking upon them to administer in *One* kind only. For since the *Bread* and *Wine* are *Both* of them equally significant, the one to represent his *Body*, and the other his *Blood*; And, if there was *Any* difference, the Shedding of his *Blood*, wherein consisted the Sacrifice of his *Death*, was, of the *Two*, the *more* necessary to be commemorated: And since our Lord *himself* administered to his Disciples in *Both* kinds, and expressly commanded them to *continue* so to do in Remembrance of Him: And since *St. Paul* accordingly mentions the *Cup of Blessing* received by the Whole Church, as well as the *Bread broken* being administered to them: There can no Excuse be invented for withholding the *Cup* from the people, as the Church of *Rome* has most presumptuously done. For if it be alledged, that Christ gave the *Cup* to *Priests* only, because all his *Apostles* were such; it will follow, that he gave the *Bread* also to *Priests* only: And then *Both* kinds must be withheld from the People, with the same reason as *One*.

Qu. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed

deed taken and received by the Faithful in the Lord's Supper.

Here, had not the Church of Rome, by a prodigious and incredible Superstition, taught that the Bread and Wine were *changed* into the Substance of the Body and Blood of Christ; I suppose it would never, upon reading the words of the Institution, have entered into the imagination of any person in his Senses, that they were to be understood otherwise than figuratively; any more than Christ's styling himself the *Door*, the *Vine*, or the like: Which passages no man ever misunderstood; and yet the *manner of expression* is the very same, as when he said, *This is my Body*. But when once men give themselves up to follow blindly and implicitly *Blind Guides*, or (which is still worse) *Guides that are not Blind*; there can nothing be invented so *absurd*, nothing so *idolatrous*, nothing so *profane*, but may by a *strong Delusion* be made a necessary and fundamental part of Religion. 2 Thess. ii. 11.

Bread and Wine are the *outward and visible Signs* in the Sacrament of the Lord's Supper; And not those outward Symbols themselves, but "*the inward part or thing signified*" by those outward Signs, is "*the Body and Blood of Christ*." Just as, in the other Sacrament of Baptism, the *Water* and the being *immersed* therein, is not itself the *Death and Burial* either of Christ or of the person baptized, but only an *Outward Sign*, the inward thing signified whereby,
is

Rom. vi. 4. is a being buried with Christ unto Death. And the Body and Blood of Christ, is
 “ verily and indeed taken and received by
 “ the Faithful in the Lord’s Supper ;” just
 as Persons Baptized, do verily and indeed
 die and are buried with Christ. No man
 ever was so absurd, as to understand the one
 literally ; and there is no more reason to un-
 derstand the other so. But by Both, men
 are intitled, if they be worthy Receivers,
 to the Benefits purchased by Christ’s Death.
 And this participation of those Benefits, is,
 by a very proper Figure of speech, in One
 Sacrament styled a being buried with Christ
 and rising with him again ; and in the O-
 ther, the receiving of his Body and Blood.
 Which kind of Expressions ought the less to
 seem strange, because even before the Insti-
 tution of the Sacrament, our Lord styled
 himself the Bread of Life ; and when he
 John vi. 35. was discoursing about men’s imbibing, diges-
 ting, and practising his Doctrine, he even
 Jer. 56. then called it eating his Flesh and drinking his
 Blood : And long before our Saviour’s com-
 ing into the World, the very same Phrases
 were used by the best Writers, and well
 understood by every rational Reader : They
 Ecclus. xxiv. 21. that eat me, (says Wisdom of old,) shall yet
 be hungry ; and they that drink me, shall yet
 be thirsty. What Perverseness is it, to find
 no difficulty in these words, when used by
 the Son of Sirach ; and to suppose the same
 Expressions infinitely absurd and unintelligi-
 ble when spoken by Our Saviour !

of the CHURCH-CATECHISM.

211

Qu. What are the Benefits, whereof we are Partakers thereby.

Ans. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

As *Impenitency* is the *Death*, and *Sins* are the *Diseases* of the Soul; So a *Habit of Virtue* is its *Health and Life*, and *religious Acts* are its *Food and Nourishment*. They are so *naturally*, by improving and establishing men in virtuous Practice; and they have moreover the Promise of procuring Blessing and Assistance from God.

Some men, from the Remains of that Popish Notion of the repetition of the Sacrifice of the Death of Christ in the Mass; deceive themselves with an Imagination, that, at the receiving of the Sacrament their Sins are in course pardoned, to the Commission of which they return regularly again. But This is directly making Christ the Minister of Sin, instead of Repentance; turning the Grace of God, into an encouragement to continue in Sin; and using the liberty of the Gospel, for an occasion to the Flesh.

Gal. ii. 17.
Jude 4.
Rom. vi. 1.
Gal. v. 13.

Others, without carrying this matter so far, have yet a blind, superstitious, and unintelligible notion, of a certain Grace or Virtue annexed to the Material Elements, or to the mere external Participation of them; rather after the nature of a Charm, than of a religious Action. As if, by some secret necessary

necessary connexion with the outward Elements, more then with the religious Dispositions of a virtuous Mind; Spiritual Advantages were conveyed into, or operated upon, the Receiver. But This also greatly tends to hurt the true notion of Religion, and to make men mistake the principal End and Design of the Gospel of Christ.

Luke xxii.
19.
1 Cor. xi.
26.

The true and real “Benefits” of men’s worthily receiving the Sacrament of the Lord’s Supper, are of a moral and religious nature. By doing This constantly and devoutly in Remembrance of Christ, and showing forth the Lord’s Death till he come; we renew and confirm continually our own part in the Christian Covenant: We strengthen our Faith, by meditating upon the Object, and upon the Grounds and Motives of it: We increase our Hope, by commemorating thankfully the Love of God in Christ, and by exhibiting and applying to ourselves these Memorials of the Divine Goodness and Compassion towards Sinners: We enlarge and strengthen, by This Communion of Christians, that sacred Bond of universal Love, Charity and Good Will, which is the End of the Commandment: For, the Bread which we break, is it not the Communion of the Body of Christ, the Communion of all the Members of Christ’s Body one with another? For we, being many, are One Bread and One Body; for we are all Partakers of That One Bread. And by thus continually confirming our own part in the Christian Covenant, in obedience to our Lord’s Command; we preserve

1 Tim. i. 5.
1 Cor. x.
16, 17.

preserve to ourselves the Assurance of God's performing His part of the same Covenant, which is the New Testament in Christ's Blood. We intitle ourselves to all the pre-sent Blessings, which God has promised to annex to the due observation of his Ordinances. And we secure to ourselves his continual Favour, and Acceptance through Christ; unless by any Viciousness in the Course of our Lives, we contradict the Professions of our most Solemn Devotion.

Q^y. What is required of them who come to the Lord's Supper?

Ans^r. To examine themselves, whether they repent them truly of their former Sins, Redfastly purposing to lead a new Life: have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death; and be in Charity with all men.

Religious Acts of Devotion, to a Wicked man, are like setting in order the Garments upon a dead Body, or watering a Plant whose very Roots are withered. In order therefore to partake of the Benefits and Blessings promised, there are several Conditions or Qualifications requisite in the persons who Receive the Sacrament of the Lord's Supper.

1. The first is, that "they repent them
" truly

“truly of their former Sins.” That is, be truly sensible of the *Folly* and *Guilt* of Sin; earnestly and sincerely desiring Pardon of God, and, if any injury has been done to Men, asking Forgiveness also of *Them*; and making *Restitution*, where possible; and steadily resolving *never* to return to the Practice of the same Vices again. For without such Repentance as This, since men have no Part in the *Death* of Christ, 'tis evident it can be to no purpose for them to partake in the solemn *Commemoration* of it.

2. They who, by *Communicating* in this Solemn Act of religious Worship, profess to *repent them truly of their former Sins*; must, in order to secure the *Sincerity* of their Repentance, “*stedfastly purpose to lead a new Life*,” in the Practice of all Christian *Virtues*, in Obedience to the Commands of God, for the time to come. For otherwise, their Sorrow for what is past, is but an empty Deceit; and will do them no more real Service, than the *Death* of Christ would have been efficacious without his *Rising from the Dead*.

3. A *Third* thing requisite, is, that they “*have a lively Faith, in God's mercy through Christ*.” The *Hope* of Sinners, is founded wholly in the *Mercy* of God: And the *Method* of God's Mercy, is made known to us by *Christ*: And the Holy Communion is a solemn *Commemoration*, of *Christ's* assuring and sealing to us That Mercy by his *Death*. In order therefore to do this worthily,

thily, 'tis necessary that men firmly believe the *Mercy of God* made known to them by *Christ*; and that they carefully attend to those *Conditions of Faith, Repentance and Amendment*, without which they cannot be Partakers of that *Mercy*.

4. They must have a "*Thankful Remembrance of Christ's Death*," He who believes *Christ* to be the *Saviour of them that* Heb. vii. 25. *come unto God by him*; as he will certainly endeavour to *qualify himself*, to be Partaker of that *Salvation*; so he will be very *Thankful to God*, whose *original Goodness* it was to permit and send *his Son* to die for our John iii. 16. *Sins*; and he will be full of grateful *Acknowledgment* also to our *Saviour himself*, who willingly left the *Bosom of his Father*, and *loved us, and gave himself for* Gal. ii. 20. *us*.

5. 'Tis absolutely necessary, in order to worthy *Communion*, that we "*be in Charity with all men*." For so our *Saviour* expressly requires: *If thou bring thy Gift* Matt. v. *to the altar, and there remembrest that thy* 23, 24. *Brother hath ought against thee; leave there thy Gift before the altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift*. And very reasonable it is, that we should be obliged to forgive each other our *hundred pence*, that is, light and trivial *Provocations* and mutual *Causes of Offence*; at That Time especially, when we are solemnly commemorating *God's Mercy and Compassion towards us All*, in forgiving us *ten thousand Talents*.

Lastly :

AN EXPOSITION

Lastly: 'Tis requisite, that men frequently "*examine themselves*" concerning these matters; that they be not *careless* and *negligent* in any of the fore-mentioned Particulars. As to the *Manner* and *Circumstances* of this Examination, we have *no Command*; and therefore ought not to fill *our selves*, or *others*, with needless *Scruples*. They who live an *habitually virtuous Life*, are *always* prepared to communicate, without any *formal* and *particular Examination* of themselves. To such as live in the *Practice* of *Any known Vice*, no *Examination whatsoever* can be of any *Use*, till they actually amend and reform their *Manners*. *Others* are to direct themselves by the *Rules* of *Prudence* and *Discretion*, according to their various *Circumstances*: Always remembering that the *End* of Religion, is *Sobriety*, *Righteousness* and *Godliness*.

Tit. ii. 12.

F I N I S.

